

AN  
EXPOSITION  
OR,

A short, but full, plaine, and perfect  
EPITOME of the most choice

# Commentaries

Upon the

REVELATION  
Of Saint JOHN.

Especially of the most learned and judicious  
Authors, as

Bullinger of Helvetia, Francis Junius, Thomas Brightman,  
Aug. Marlorate, Aug. de Civitate dei, but especially (among  
many) the excellent and learned David Parens.

With severall remarkable Notes, Observations, and  
Doctrines very profitable.

As it was for the most part delivered by way of Com-  
mentary in the Parish Church of Sutton-Valence, Kanc.

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By Hezekiah Holland Anglo-hibernus, Minister of the  
Gospel at Sutton-Valence.

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If any Gospel be bid, it is bid. (χριστυματον.) so they that beliue, τοις  
απολυματοις. 2 Cor. 4:3.

Blessed are they that readeth, and they that beare —— the words of this Pro-  
phety. Rev. 1:3.

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London, Printed by T. T. and R. M. for George Catherill and are to be sold  
at the Sign of the Half-Moon in Walring Street neare Paul's Church. 1610.



To my Noble and unparalleld friend  
the truly Worshipfull  
**Edward Futz**  
Of Hill in Gloucester-shire, Esq;

Much honoured Sir,

**T**is recorded of Marcus Antonius the Philosopher (and Emperour of Rome) that he chose rather such Senatours as were most apparrelled with vertue, to be husbands for his Daughters, then who could produce a large scrowle of their Pedigree, or could boast of being rich Tenants to fortune, esteeming vertue the best inheritance. Ταῦτα γαρ μόνα φυχῆς ἔδια, οὐ αφαιρετά ἡγέτο πτυχίατα. Herodian lib. 1. cap. 1. Though providence hath given you a large portion: though your name pleads antiquity (they who seek the original of Printing are acquainted with it) yet I rather make choice of you for Maike's reasons; especially considering how your hands

A 2 have

### The Epistle Dedicatory.

have been alwaies open to me a Pilgrim in England ; and indeed, I even blush to think how long I have continued in your debt, like an ungratefull-- And now have nothing with which to repay your noble courtesies; but some few poor sheets of Paper. I know your gallant mind can as well forgive as give : but what acquittance is that to my conscience ? I was by you used more like a brother than a stranger, more like a Son than a banished man, (for such almost I was when I happily arrived at yours (as another Galanders house.) I was told before I had need to see England, That this was a Kingdom of Curtesies for strangers : And truly Mr Futz (I feare G'd and flatter you not) had all English harts been lost but your own, I might have found England epitomised in your most incomparable self. Pray Sir take this mite in part of payment ; as a (μηδεποτε) testimony of my thankfulness : and the use of what is behind. It is a leane Commentary upon that excellent Book, which is the contents of all that was to happen from our Lords ascension till (and after) the dissolution of all things : And therefore most worthy reading by the most curious eye ; herein (I hope) I have not raised the sense of Scripture one note higher, then the Spirit first tun'd it to ; doublesse I come short

### The Epistle Dedicatory.

short of many things : bonus Bernardus non vidit omnia ; yet I hope many an honest Christian shall by the means of my poore Torch receive some glimpse of light to walk better and surer in the dark paths of these mysteries : wherein I have strove more to speak to capacity, and to edifie, by much plainnesse, then by either affected expressions, much quotation of Authors, or many Languages to shew my self to have been bred as a Son of the Muses. Sir, I doubt not but these times have given you occasion to examine (like the wise Bereans) many things, which all of us formerly took upon trust. Among the rest I recommend to your serious consideration to weigh, 1. Whether the seven Angels of the seven Churches treated on in the three first chapters of this book were not ordinary Ministers, ordained by the Apostles to succeed them as Ministers (not Apostles, or comites Apostolorum.) 2. Whether these were not seven particular private Congregations (for so the Ancients seemed to esteeme of them.) 3. Whether they were to give any account to any but Christ, (remember however John was then alive.) 4. Whether every true Church and Minister (without looking further then the word) have not a power to cast out — as well as they : and will not be as liable

liable to Christ's censure in case of neglect (as well as they.) Thou sufferest that woman Jezabel Rev. 2.20. — though these were distinct Cities, of distinct Customs, Manners, and Laws: yet the Churches acknowledged but one head Christ, and each respective Church and Minister had a peculiar power under him, without dependency, to give account to no other person or Church, notwithstanding Romes Church had then a being; but Ile not make too great a doore to my little house. I leave you to read your Book, wherein (if as a dwarfe on a giants shoulder) I have seen more then some giants (pardon the expression) let Christ Iesus my Saviour have the glory; and his holy ones the comfort. The Lord encrease your spiritual and temporall blessings.

June 20. 1650.  
From my Vicaridge house  
in Sutton-Vulence.

Sir,

I am your most humble  
and most obliged Servant

# HEZEKIAH HOLLAND.

Prolegomena,  
OR,  
Certaine advertisements to the  
READER.

**V**hen I considered how searching (after se-  
crets) the nature of man is, and how in this  
our Age every one is prying into the secrets  
of the Revelation, (some of very ordinary  
Capacities) having no easie guide in briefe,  
such as they will read and buy; and in English (for  
that many of these pryers can only or best understand)  
except the godly and learned Mr Dent, who also hath  
not (methinks) hit the marke every where, nor satisfied  
me and others; I thought fit, having many extraordi-  
nary helps that way, and having an infinite desire to sa-  
tisfie my self and others (if possible) in the mysteries of  
the Revelation, after the perusal of the most choice  
Commentaries, as Bullinger of *Helvetia*, Francis Junius,  
Thomas Brightman, *Augustine*, Marlorate, also *Augustine de Civitate dei*, but especially (among many) the excel-  
lent and learned David Pareus, to gather a small, yet  
full and perfect Epitome of Expositors on the Revelati-  
on, or the marrow of the choicest of them to comfort  
and instruct the meaner sort of godly people (for they  
will

### *The Epistle to the Reader.*

will I, will I, will be walking in this dark path) with and in the most heavenly and high mysteries of this Book, I hope so plainly that one may runne and read.

The learned sort of people may use larger and far better Commentaries then this; the common and ignorant people can neither attaine to buy or read them (considering their language and largenesse) who may easily understand and purchase this. Why *Calvin*, *Luther* and others abstained from the Interpretation hereof, I discusse not; perchance their other weighty occasions gave them not leave; they no way question the Authority of the Book, and many excellent Teachers in all ages have laboured to expound it (though some have anciently supposed this Book to be forged by the Heretick *Cerimthus*, because seemingly favouring the errore of the Millenaries, though it be indeed full of divine testimonies of Christ's divine nature, and no way favours that Millenary errore, as will appear in the progresse;) if the objections of Hereticks and others had presently been beleaved, we should long since have had little or nothing entire in the whole Scripture. Among all Commentators, *Pareus* (who borrowed much of *Brightman* and *Bullinger* by his own Confession: but especially of *Anonymous* upon whom he seemes sometimes to be but a large Commentary) most affects me (yet sometimes I borrow light of a seemingly lesse glorious torch then his.) This book is a Prophesie (as Mr *Goodwin* observes it out of Mr *Mede*) of the destruction of the Romane Empire, either as heathenish in the whole, or else Christian (yet persecuting) in both the parts of it, East and West: The Book is a tragi-comedy, which begins with a kingdom given to be won by conquest, *Rev. 6.* and

### *The Epistle to the Reader.*

and ends with the Coronation of a King, and the Marriage of his Bride: and all between is but the removing of all such lets and impediments, namely, of the Roman Monarchy, and all other kingdomes which that was broken into, so far as they stand in the way, and possesse the roome of that kingdome which is to be set up. When Christ first began (the whole world then worshipping Idols) he sets upon conquering the whole Romane Empire, as it was heathenish, and the worship of Satan and Idols in it, and in three hundred yeares he dispatcheth that, and throws down all both Idoll worship and Princes that did uphold it; And then when the whole Empire was turned Christian, yet the devill (as one ewll said) did not turne Christian: but under the name and profession of Christ he stirreth up the Arrian Christian world to prosecute the Orthodox Christians as much as heathenish *Rome* had done; but Christ takes further vengeance for this persecution under both these, Heathenish and Arrian *Rome* (it was the cry of the bloud of the Saints — slaine under both that brought on them the vengeance that followed, see *Chap. 6. vers. 10. 11.*) The Empire having been afore divided into two parts, the Easterne (all which now the Turk possessteth) and the Westerne; this in Europe: he falleth first on the Westerne European part, breaking that by the incursion of those barbarous nations \* the *Goths* and *Vandals*; then for the Easterne part of the Empire (although his revenge was flower, yet) he reserved them for the greatest vengeance that could befall the Christian world, the Conquest and Tyranny of the *Saracens* first, afterwards the Turks; Thus here is an end of the Romane Monarchy under the Emperours in the whole, and in the

a

parts

\* Which the  
four first  
Trumpets did  
find forth, as  
M. Goodwyn  
affirms, *Rev. 8.*  
\* The 6. Trumpet  
sounded  
forth this, the  
9. 13.

### The Epistle to the Reader.

parts of it. The Westerne part in Europe was by occasion of the *Goths* invasion broken into seven Kingdome, which though helping the Woman against the flood of Arrian persecution, yet ( through Satans seducing of them ) they set up the Beast or Antichristian *Rome*. And these altogether did joine to make us as great a war against the Saints in cb. 13. as the Heathens and Arrians had done, and so Christ in a manner was as far off his Kingdome as at first. The next counterplot of Jesus Christ is to overcome these Kingdomes; so you find Rev. 17. 14. *They shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings, and they that are with him are called chosen and faithful.* Thus far he.

Which generall methodicall division I in the general like and allow of, though in particular I have shewed upon Chapter eighth, that the first foure Trumpets did not signifie the incursion of those Nations, *Goths*, and *Vandals*, neither indeed came they to help the Woman, but to destroy her, though they embraced her faith when most corrupted, of which more in order and place. See Chap. 12. I desire the Reader to remember that though the Revelation may seeme to be one continued Vision, yet indeed it is not one, nor revealed at one time, but seuen, as so many sights exhibited to *John* in the Spirit. *John* was not once only, but oftentimes ravished in the Spirit, neither saw he all in one place, but some things in *Patmos*, some things in heaven, some things at the leasshore, some things in the Wildernes. Note the Revelation (sayes *Pareus* out of *Augustine*) speakes the same things after a diverse manner; the former Visions are for the most part more obscure, the latter bring clearer:

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clearer light to the darknesse of the former, if one rightly observe them, (sayes *Pareus*;) for example in the second Vision, the *black horse* denotes the Church made black with heresies after Constantines time: the *pale horse* having death sitting on, and drawing hell after him, the Church sick even unto death towards Antichrists rising: In the third Vision by the sounding of the third, fourth, and fifth Trumpets, the same state of the Church is indeed represented: yet more especially the declining, corruption, and lastly, the Apostacy of the Sea of *Rome* — plainer. Some Visions represent the foure conditions, or the foure acts of the Church, to wit, of its flourishing and groaning under Roman Tyrants till peace brought in by *Constantine*. 2. Of the Church rainging and rioting under Christian Emperours till the rising of the Westerne Antichrist, *Bonifice* third Pope of *Rome*, and of the Easterne in *Mahomet* six yeares after. 3. Of the Church trodden upon, and oppressed by Antichrist, especially the Westerne, till the measuring of the Temple, which began to be effected by the Two witnesses *John Husse*, and *Jerome of Prague*, who were slain by the Beast in the Council of *Constance*, Anno 1414. and thence untill *Luther*, by whose Ministry the measuring of the Temple ( hindered through the tyranny of Popes ) began to be continued, Anno 1517. The fourth of the Church reformed from Property, and of the declining of Papacy, to endure till the end; Some Visions represent not the entire, but only the two \* latter conditions of the Church: Thus the most excellent *Pareus*. It is safest expounding the Revelation by the Revelation, one thing explaining another: yet much of this Book the Lord hath yet refer-

\* The 2, 3, 4, and 7. Visions containe the 4. Acts or e-  
States of the Church: the 5. and 6. Visions are more particular: containing the 7. last plagues and the judge-  
ment of the Whore.

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reserved in his own power (yet this latter age hath had better help of experience then that of the Fathers, many things being fulfilled, which they dived not into.) The fourth Act or condition of the Church with its accomplishment is secret: Because the seventh Trumpet hath not yet sounded: Neither is the seventh Viall yet poured out into the aire; a great part also of the third Act is reserved unto posterity which in time shall see the gathering together the Kings of the earth into *Armageddon*, the burning of the whorish woman, the desolation of *Babylon*, the event of the Goggish war —— More then the beginning we have seen, and further shall see.

E. H.

May 23. 1650.

*Imprimatur,*  
Edm. Calamy.



The Errata of moment are these.

**C**HAP. 1. page. 2. line 10. Alcasar should be set in the margin against that line, l. 13. read (changeable causes) for unchangeable cause. ch 3. p. 30. l. 6. after doth r. not. l. 26. for spiritual r. spirit. ch. 8. p. 54. l. 31. r. Bishops successors — ch. 9. p. 66. l. 30. foreye r. use ch. 9. l. last. for withdraw r. wrath ch. 10. p. 72. l. 14. after locusts r. doctrine. ch. 11. p. 83. l. 37. for shew r. flew. ch. 12. p. 88. l. 11. for of Christ's birth, r. at Christ's birth.

### Chap. I.



## A N EXPOSITION, OR, A short, but full, plaine, and perfect Epitome of the most choice Commentaries upon the REVELATION Of Saint JOHN. Especially of the most learnedly judicious DAV. PAREUS.

CHAP. I. *Vision. I.*

Vers. 1. *The Revelation of Jesus Christ.*



HE Word *Revelation* or *Apocalypse* signifies the unfolding of a secret. Tis called a *Revelation* for two reasons. First, because we need the knowledge of it. Secondly it shews the divine authority of it; for the title answereth the title of the ancient Prophets; as the vision of *Isaiah*, so the *Revelation of John*.

*Of Jesus Christ which God gave him]* God may be said to give it to Christ, as he was man; nay (as God) for the father

*An Exposition upon***Chap. I.**

is the fountaine of the Godhead. So Christ's wisedome is from the father by an eternal generation; it shews Christ to be God, because it belongs to God only to reveal secrets. *Isa. 41. 23.* now tis Christ's office to reveal to his People the Will of his father.

*His servants]* To wit, Christ. This proves Christ's divine nature, because all the faifthfull are his servants.

*Which must shortly come to passe]* therefore this book doth not treat of things then past (as some would persuade) but things to come.

*Must come]* shews the unchangeable decree of God. Also secondary causes, (as the malice and rage of Satan and his instruments against the Church, (though unchangeable causes) if not hindred by the over-ruling Power of God) bring forth necessarily an effect.

*Shortly]* That is, shall begin suddenly to take effect, though the things herein mentioned were not in a very short time to be all performed: for many hundred years are past already, and yet many things are not come to passe; yet the time is short in respect of the age of the world already past, or in respect of eternity, or God, with whom a thousand years are but as one day.

*And signified it by his Angel]* God gave him the Revelation, not to keep for himself, but to shew it to his servants; now is expressed the faifthfulness of Christ in executing his charge committed to him of God.

*And he sent]* This proves Christ's Divinity in that he commands the Angels, and they obey him. This is Paul's argument of the Deity of the Son, *Heb. 1. 6.*

*His servant John]* Christ takes notice of, nay doth register the names of his servants. Poor Lazarus is mentioned, when the rich man's name is buried in Oblivion; only there was a certain rich man. Happy are his servants whom he hath graven (unto their comfort be it spoken) on the palmes of his hands, not on iron but flesh, not on his back parts, but his hands, not the back of them, but the palmes of his hands.

*Vers. 2. Who bare record of the Word of God]* That is, of Christ;

**Chap. I. the REVELATION.**

Christ the Word; note three things. 1. That the Penman was one that writ of Christ. 2. That 'twas John, who in the entrance of his Gospel, says: *In the beginning was the Word, to wit, Christ.* 3. That John wrote his Gospel before he wrote the Revelation: who bare Record of the Word.

*And of the Testimony of Jesus Christ]* the doctrine of Christ, the death and martyrdome of Christ; for John stood by and saw him crucified.

*And of all things that he saw]* to wit, now in visions; also he alludeth to a place in his Gospel, where he says, *he that saw it bare record, and his record is true.*

*Vers. 3. Blessed is he that readeth]* because by reading comes faith and obseruance also, he commendeth the reading of this book to all men.

*And which hear]* those then that cannot read may be blessed, let them procure others to read to them, this and other books of the Scripture (especially explained).

*And keep the things]* reading and hearing without obseruance, will availe little: yet it may be both a means to remove what may hinder our happiness, and to direct us in the right way of attaining the same.

*Of this Prophecie]* This shews it is from God, for all Prophecies is of him, *2 Pet. 1. 20.* it may also the sooner stirre up our hearts to seek the knowledge of this book: for men do covet to know the things to come. See my little book, called *A glimpse of Christ's love.* p. 14. concerning a Prophet and Prophecies in part.

*For the time is at hand]* The time of the beginning of the performance. The time both of the fury of the adversary and the deliverance of the Church, this should stirre up in us a diligent care to read this Prophecies: for the knowledge of good and evill at the doore ought not to be neglected.

*Vers. 4. John to the seven Churches]* gathered (in Asia the Iesse) by the preaching of the Word, (chiefly by Paul), to whom John dedicates and sends his book, because the first Vision directly concerns them.

*Grace be to you and Peace]* by grace understand the free

love of God pardoning sin, by peace chiefly that of conscience; but also all temporal blessings included in that word *peace*; he is to reprove these to whom he wisheth thus well; it teacheth that reproofe should be the effect of love, not of malice.

*From him which is, which was, and which is to come*] that is from the father, alluding to that name in *Exod. 3. I am*, which is because the father is from none; which *was*, because he was before all time in eternity; *which is to come*, because he shall come to judge the world by the Sonne; the Sonne also is one with his father; *Was, for in the beginning was the Word; is to come*, to judge immediately the quick and the dead; yet I rather understand this of the father, because by the seven spirits before the throne is meant the holy Spirit, as Christ is expressed in the next verse.

*From the seven Spirits before the throne*] the holy Spirit is called *seven* because he is perfect in working; for *seven* is used for a perfect number in this book. In my quoted book, pag. 43. I proved that by Angels excelling in strength arch-angels are meant, *Psal. 103. 20.* the rather because the ordinary Angels are meant in *ver. 21. yee his host*. Also I affirmed that by *seven spirits*, ch. 3. v. 5. happily these angels may be meant; but in this verse the Holy Ghost is meant by *seven spirits*, because grace is prayed for from them. Also *Pareus* agrees with me, that in *chap. 4. ver. 5.* created angels may be understood, but not here.

Vers. 5. *And from Jesus Christ*] Peace cometh by Christ, *Eph. 2. 15.* Christ here is treated of as the Mediatour, and therefore is put last; the order is sometimes in the Scripture omitted, as in *Cor. 13. ult.*

*Who is the faithfull witness*] *Faithful*, because he confirmed the truth, not only by preaching and miracles, but by suffering.

*Witness*] because by way of Prerogative he is so (though there be three that have record in heaven, 1 John chap. 5.) because he first (also) and only shed his blood for his own testimony, therefore on earth he is the *witness*.

*The first begotten of the dead*] because Christ first and only raised

raised up himself by his own power to immortal life; others were raised by his power, and became subject to death again.

*And the Prince of the Kings of the earth*] that is as chapter 19. verse 16. *He is King of Kings, and Lord of Lords.*

*Who loved us and washed us from our sins by his own blood;*  
Vers. 6. *And hath made us Kings and Priests unto God and his father*] He concludeth his dedication with a Thanksgiving. First, because Christ loved his People, and became man for \* them. Secondly, because he died for them; justifying them by his blood (nay sanctifying them). Thirdly making us *Priests*, and p. 36, 37. *Kings*, *Priests*, to consecrate our selves as a living sacrifice to God through him. *Kings*, not only in adopting us to be heires of his Kingdome above: but through his power making us Conquerours of Sinne and Satan.

*To him be glory*] either understand the glory of his Godhead, or that glorious exaltation of his manhood, at the right hand of his father.

*For ever and ever*] shews Christ's Eternity.

*Amen*] That is, be it so.

Vers. 7. *Behold he cometh with clouds*] This may comfort the Saints, though the wicked tyrannize a while, he cometh to judgement. This also proves against the Papist, that the humanity of Christ is not everywhere, because he cometh with clouds, and they are not every where.

*Every eye shall see him*] that is, every man: his Crucifiers, Scoffers; also the righteous; the former to their confusion, the latter to their comfort; *And they that pierced him*, as in *Zachary 12. 10.* to wit, the Soldiers. *John* here, and in his Gospel, applies that of *Zecchary* to Christ, and teaches us two things. 1. That Christ is God, 2. That *John* writ this Revelation.

*Even so, Amen.*] it shews that there is no doubt but Christ will come to end the afflictions of the Church, and to punish the wicked, with whose coming the Saints are well pleased.

Vers. 8. *I am Alpha and Omega, the beginning and the end*] *B a* *Alpha*:

*An Exposition upon**Chap. I.*

*Alpha* is the first letter of the Greek tongue, *Omega* the last; it shews Christ is first and chief; the verse proves Christs deity. See *1 Jn. 4. 4.*

Vers. 9. *I John who am your brother*] tis no vain-glory to name himself here, otherwise we might have thought 'twas Christ spoke, also *Paul* repeats his name twice in one Epistle, *I Paul with my own hands*; his name being prefixt before.

*Brother*] there is a spiritual brotherhood among the members of Christ, *John* is their brother in three things, named in the text. 1. In tribulation, 2. In the spiritual Kingdome of Christ, (which we being Kings and Priests ought to maintain, 3. In sufferance.

*Was in the Isle that is called Patmos*] *Domitian* the Emperour first cast him into a Caldron of boylng oyle, but receiving no hurt, banished him into this Isle, where he received this Vision. The Emperour being slain, he returned to *Ephe-sus*, and ministred to the seven Churches.

*For the Word of God*] *John* sheweth the true cause of his banishment, and 'tis worth obseruation, that the Romanes (as they conquered) worshipped the gods of every nation, (Jesus only excepted) it seems the devil was content that they should worship any god but the true.

*For the Word of God*] to wit, Christ.

*For the Testimony*] To wit, the doctrine of Jesus Christ.

Vers. 10. *Was in the spirit*] *John* was in spiritual meditations when he saw the Revelation, which he saw not with mortal eyes, but being ravished in spirit, his mind was carried beyond it self.

*On the Lords day*] the first day of the week, on which Christ aroale from the dead, which by the example and command of the Apostles, (*1 Cor. 16. 1.*) Christians keep and observe as holy. Tis not probable Christ would burden the mind of *John* with all the Vision or Revelation at once, especially considering *ch. 4. ver. 1, 2.* and *ch. 17. 3.* *John* confesseth he was in the spirit at other time, but doubtles *John* (as all true Prophets) understood every particular of the Revelation.

*Chap. I.**the REVELATION.*

*I heard a great voice behind me*] great, either in regard of the great mystery of the vision, or in regard 'twas the voice of the great God.

*Behind me*] Shews the freeness of Gods love to *John* in the voice, he not expecting any such voice or Vision,

*As of a Trumpet*] in respect of its shrillnesse, and being heard afarre off, it notes the terror and power of his Word.

Vers. 11. *Saying, I am Alpha and Omega*] in the voice three things are contained. 1. The Eternity of Christ. 2. *Johns* commission to write, warranted by divine Authority. 3. To send the Vision written to the seven Churches. What Christ carefully commands *John* to write, it becomes us carefully to read; for though particularly this Vision concerne the seven Churches, yet all Scripture is written for our instruction.

*Ephesus*] Where *Paul* constituted a Church, to whom he after writ an Epistle, 'twas in *Asia* the lesser.

*Smyrna*] a sea-coast-towne (now called *Smeer*) where *John* or some other Apostle constituted a Church.

*And to Pergamus*] Here *Paul*, (*A&t 20.*) raised up *Eutychius* dead, and happily planted a Church.

*Thyatira*] of this city was *Lydia* a seller of purple, who was converted to the faith by *Pauls* preaching at *Philippi*, *A&t. 16. 12, 14.*

*To those of Sardis*] the once famous city of *Crasus*.

*Philadelphia*] a city of *Mysia*, of the lesser *Asia*.

*And unto Laodicea*] a city near *Ephesus*. *Paul* preached here, and commanded his Epistle written to the Colossians to be read here, *Col. 4. ver. 16.* The Pastor hereof was an hypocrite, neither hot nor cold, with whom Christ was much displeased. Note, though *Paul* had preached the Gospel at *Rome* long before this, yet that Church not remembred: per chance because Christ foresaw her usurping authority. The Apostles are ever very silent of the Virgin *Mary*, the spirit foreseeing the Church of *Rome* idolizing her. But what say I? Christ sends not to the Church of *Rome*, truly (with some difference of time considered) great part of this book concerns the.

## An Exposition upon Chap. i.

the whorish or Antichristian Church of Rome? who boasts her self to be Christ's.

Vers. 12. *I turned to see the voyce*] That is, him that speake.

*Seven golden Candlesticks*] Meaning seven Churches, verf. 20. called, *Candlesticks*, because as they hold light in them (to wit) *Candles*, so the Churches had or ought to have the light of the Gospel in them —— *golden*, notes the choynesse of the light of the Gospel in respect of any other light.

Vers. 13. *In the midſt&c.*] Christ is in his Church among his Ordinances, among his members; even where two or three are met together in his name.

*Like the Son of Man*] 'Twas Christ, as appears by verf. 8. who is like us in the truth of our nature.

*Clothed with a garment down to his foot*] 'Twas the custome of the Easterne countryes to go so: it notes Christ's righteousness, which was enough for himself and all his members. Men are (one the other part) corrupt from the head to the sole of the feet. *Eſay 1. verf. 6.*

*A golden girdle*] Alluding to the custome of the Easterne countryes, who because they wore long garments, used to girt them up, that they might not hinder them; it notes Christ's care and diligence.

*A golden girdle*] Notes Christ's Majesty, and divine nature, it alludes to *Eſay 11. verf. 5. andrighteouſneſſe ſhall be his girdle.* About the paps (not the ordinary way) shewes Christ's love to the Church, because the heart (which is the seat of love) is between the breasts.

Vers. 14. *His head and his haire white as wool and as snow*] It notes five things. 1. White haire notes wisedom (it usually doth accompany them.) 2. It shewes Christ is the ancient of dayes in *D.m. 7.* nay from eternity (as the Father.) 3. It shewes Christ ought to be reverenced, (gray haies are venerable.) 4. *As wool*, notes Christ's innocence, (such is the creature from whence wool.) 5. *As snow*, notes Christ's pure nature. See *I/a. 1. 18.*

*His eyes a flame of fire*] Because in his wrath he will consume the

## Chap. i. the REVELATION.

the wicked, (as the fire doth the chaffe) it notes likewise the searching peircing knowledge of Christ.

Vers. 15. *His feet like unto fine braſſe*] It notes the divine power of Christ, his strength, constaney, or his humanity tryed as in the furnace of sufferings.

*His voyce as of many waters*] It notes the efficacy and terror of his voyce. For waters run violently, none can hinder their course: Also they make a terrible noyse, the wicked tremble at the voyce.

Vers. 16. *He had in his right hand ſeven ſtarres*] Being the Angels or Ministers of the seven Churches, verf. 20. This commands the dignity of Teachers (who ought to ſhine in life and doctrine) they are in Christ's hand. 1. Because he giueth them to his Church. 2. Because he preſerueſt them, ruleth them with his Word and Spirit. 3. Because (as he worketh by starres on this lower world) he worketh ſalvation for his Church through them.

*Out of his mouth went a ſharp two-edged ſword*] It shewes either the power of his Word (which is of a peircing nature, *Heb. 4. 12.*) or as in chap. 19. verf. 15. it notes his readinesſe and power to take vengeance.

*His countenance was as the Sunne*] it notes either Christ's diuine nature, or his humane nature glorified.

Vers. 17. *And when I ſaw him, I fell down as dead*] It notes the weakenesſe of man, before the Majesty of God; how then shall the wicked stand before him?

*He laid his right hand upon me*] See Christ's readinesſe to help, also learne by whom all the faithfull are upheld.

*Fear not*] For fear might unfit John to understand the Vision; what need the Saints fear, ſince Christ (who is with them) bids not fear?

*I am the first and the laſt*] This teacheth John that he ſaw no fancy, but 'twas Christ who ſpake.

Vers. 18. *I am he that liueth, and was dead*] The Jewes and Hereticks ſcoffe at us for trusting in a crucified God; in the mean time, wo to them that CHRIST dyed not for.

*I have the keyes of hell, and the grave]* by keyes power is understood, so that CHRIST is Lord of hell and grave.

*I am alive for evermore]* It notes Christs eternity and God-head. Let the Jewes scoffe, we are herein comforted.

Ver. 19. *Write the things which]* That is, all the Revelation. Tis requisite for us to read what Christ so carefully commands to be written.

Ver. 20. *The mystery of the seven starres]* The seven starres signifie the seven Angels of the seven Churches, (but they were not properly seven Angels) so the Rock is said to be Christ. That is, signified Christ; so the seven lean kine (*Gen. 41.v.27.*) are said to be seven years, that is, signifie seven years. So Christ sayes, the bread is his body, that is, signifieth his body. Now the Ministers are called Angels, because they act by commission, because they are employed about the Kingdom of Heaven, because they should be somewhat unspotted (as they are) because they aime at mans good. Concerning the candlesticks, See ver. 12.

## C H A P. II.

Ver. 1. *Unto the Angel of the Church of Ephesus write]*

JOHN writ to this Church first, either because it lay next to Patmos, or because of its eminency and greatness.

*To the Angel]* That is, the Pastor; it notes both the dignity and authority of the calling: for Angels are in commission extraordinary. Some would perswade that Timothy was this Angel; if so, it shewes that in many things we all erre.

*Write]* No doubt Christ told John word for word what he should write, and it shewes the authority of the book.

*These things saith he]* This answereth the title of the Prophets, who to stirre up attention in the people, use the expression of *this saith the Lord.*

*Wh-*

*Who holds &c.]* None can destroy the Ministry or 7. Starres, (unless their sins cause God to destroy them.)

*Who walketh in the midst of the seven golden Candlesticks]* John saw our Saviour in another posture before. This notes Christs activeness, that he is present by his providence in his Church.

Ver. 2. *I know thy works]* Christ knowes our good works, and acknowledges them, and rewards them; he knowes our bad actions, to punish them without repentance: it shewes Christs deity being omniscient.

*Thy labour and patience]* That is, thy unwearied paines in Preaching the Word (tis an office of much paines) patience in enduring all affliction hee was exercised in by Jewes or Heathens for the Word of the Crosse (as our Apostle therefore calls it) herein may a Minister be comforted, because Christ takes notice of his works.

*And canst not bear them that be evill]* It shewes the Pastors zeal in observing Church discipline, and executing censures against scandalous persons. *Cor. 1. 18.*

*And hast tryed them which say they are Apostles, &c.]* Meaning Ebion and Cerinthus with others who boasted themselves to be Apostles, but were indeed enemies oppugning the deity of Christ. Now tis the Pastors duty as to defend the purity of doctrine, so to oppose such devouring wolves.

Ver. 3. *And hast borne &c.]* Christ points at some particular kind of affliction (as stripes or imprisonment) which he had sustained.

*And for my namesake hast laboured &c.]* His unwearied paines is again mentioned: that all might imitate his diligence (who is a patterne of a faithfull Pastor.)

Ver. 4. *But nevertheless I have somewhat against thee]* The Judge of all hearts sees not perfection in any Saint.

*Because thou hast left thy first love]* To wit, in not being liberall to poor and holpiable (which is a choyce duty in a Pastor or Bishop). Note, Christ commends many excellent vertues in this Angel, yet is so far from taking notice of his merits that he reproves him. This verse also teacheth that per-

*An Exposition upon Chap. 2.*

severante is required in a good Pastour, and how one vice doth spot the other vertues.

*Vers. 5. Remember from whence thou art fallen.]* Here is briefly the nature of repentance. 1. To take notice of sin committed. 2. To eschew the evil and do the good. 3. To manifest repentance by works of piety, and love to the poor.

*From whence thou art fallen, &c.]* Shewes his going back from his former zeal in godliness, and love to the poor (per chance his ambition may be thought on; for covetousnesse and ambition are usall companions of Church-men) here is however no finall falling from grace. See my book called *A Glimps of Christ's love*, pag. 28. 72.

*Or else I will come quickly.]* To punish thee before thou art aware. Here note two things: 1. Tis equity with God to punish more for the sin of one; especially considering this particular Church might be fallen from her first love to the poor, as well as Pastour. 2. That a particular Church (as this) may fall to peices and be destroyed: but not the Church in the generall.

*Out of his place, except thou repent.]* Notes the manner of this Churches destruction, not (but that each member upon repentance might be saved) for 'twas destroyed and visibly removed by a barbarous nation afterward upon her impenitency and security. This teaches, that the abode of the Church in this world is uncertaine; we (nor the Church) have in this world any continuing place.

*Vers. 6. But this thou hast, that thou hatest, &c.]* This shewes he was not in a desperate condition; you see the Angel had vertues which the Lord takes notice of, and commends.

*The deeds of the Nicholaitans.]* Thier heresie was that fornication and eating things offered to Idols was no sin, which also was that cursed doctrine of Balaam. See Numb. 25. compared with chap. 31. vers. 8. 16. — This heresie was not as some suppose, taught by Nicholas one of the 7. Deacons, for he is commended both for piety, and continency (as also his son and daughters) by Clem. Alexandrinus, but by some o-

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ther Nicholas, or fatered upon him by the upholders of this heresie, as a cloak for their wickednesse: We all hold the doctrine of Christ, and are called by his name, and not after the name of any other teacher.

*Vers. 7. He that hath an ear to hear, let him hear.]* This is to stir up attention to observe the things formerly written to the teacher of the Church of Ephesus.

*What the Spirit saith to the Churches.]* Because Christ speaks by the spirit, as proceeding from him; which proves Christs deity to the Churches. The things you see concerne the Churches and not the Pastour alone; and indeed tis usually like Preict, like people.

*To him that overcometh will I give, &c.]* He is said to overcome, who manfully to the end fights against the world, flesh and devil. Here is nothing promised to fallers away. Christ promises a reward to those that overcome (though with his own power.)

*To eat of the tree of life &c.]* Alluding to the tree which stood in the midst of Paradise, so called afterward: because had our first Parents eaten of it once they had lived; or because it signified Christ who is the truth and the life. So 'tis but thus much; he that overcomes shall be restored to life by Christ, to whom he will communicate himself. 'Tis an argument of Christs deity.

*Vers. 8. Unto the Angel of the Church in Smyrna.]* It was writ to this, next, because next to Ephesus; to the Angel, to wit Polycarpus Johns disciple, who was by him ordained Pastor of this Church: whom Christ reproves not, but encourages to be constant, foretelling the persecution of the Jewes raised against him; for they were the cheife agents preparing the fire wherein he was afterward burned.

*These things saith the first and last, &c.]* Christ is first and last according to his divinity, but dyed according to his humanity.

*Vers. 9. I know thy works.]* That is, I approve thy works. Christ sees and takes notice with delight of whatsoever is good.

*I by tribulation.]* Which thou hast sustained both of Jewes and

and Gentiles for my name sake.

*And poverty*] Being spoyled of thy earthly estate by the adversaries of the truth; for publike sale was usually made of the goods of Christians.

*But thou art rich*] The faithfull are possessors of heavenly riches; for by faith they inherit Christ, who is to them all things, and heir of all things.

*And the blasphemy of them who say they are Jewes*] The Jews who persecuted the Christians, blaiphemed Christ; counting him a deceiver, a magician, and justly crucified; saying, the Christians were foolish men, and worthy of nothing but stripes: But Christ affirms them to be a blasphemous congregation led by Satan to their destruction.

*And are not*] He is not a Jew who is only outwardly one. We seetiles availe nothing when men are degenerated from the truth.

Vers. 10. *Fear none of those things which thou shalt suffer*] This is a forewarning (and a forearming) against troubles at hand.

*None of those things*] Shewing that they must not expect one, but many sorts of tryals.

*Satan shall cast*] Christ shewes that Satan is the author of these miseries (as torments, banishments, martyrdoms which the word prison notes.)

*Some of you*] Not all, for Christ bridles him, and restraines him. Hence learn three things: 1. The godly in this world must suffer affliction. 2. The deity of Christ in foretelling afflictions. 3. The devill the cheif author of all persecution, who hates Christ and envyes mans salvation (Tyrants are but Satans instruments.)

*That ye may be tryed*] Here is the end of afflictions, that your faith and constancy may be more approved, and more apparent, (for though Christ know the hearts of his Saints, yet he will have their faith more apparent, that those without and those within the Church may take notice of it;) this should teach the Saints to approve themselves to God when tryed, by patient suffering. Satan then though he intend hurt in casting some of them into prison, yet God (whose serjeant Satan is) intends good

And

*And ye shall have tribulation ten dayes*] Some comfort Christ gives them in this expression, shewing the shortnesse of the continuance of their tribulation. By ten dayes I understand a short time, and not the ten years persecutions of the Emperours; which might rather terrify, then comfort them.

*Be thou faithfull unto death*] Christ exhorts him to constancy: for he that endures to the end, the same shall be saved.

*I will give thee a crowne of life*] 'Tis a Simile taken from runners in a race where there is a crown proposed as a reward to the conquerours, and it signifies eternall life. So Jam. 1. v. 12. This proves Christs divine nature, since he can give eternall life.

Vers. 11. *He that overcometh shall not be hurt of the second death*] A good reward (out of mercy, not merit) to be partakers of eternall life. Note, the first death is a separation of the soul (through sin) from God, and was the cause of corporall death. The second is a casting soul and body into the everlasting lake of fire. He that is faithfull to the dissolution of the body (layses one on this verle) need not fear this second death.

Vers. 12. *To the Angel of the Church of Pergamus*] Who he was, is unknown; only tis probable he was the successor of *Antipas*, who was put to death by thole of *Pergamus*. Some say he was put into a brazen Bull, and by fire tortured to death. Now Christ sends this Epistle to his successour, to exhort him to constancy (who it seems was now in bonds) least he should be drawn aside for fear of the same punishment.

*In which hath a sharp two-edged sword*] To wit, his divine word.

Vers. 13. *I know thy works*] To teach they had to do with him who searcheth and tryeth the heart and reins.

*Where Satans seat is*] *Pergamus* was the abode of King *Attalus*; and the devill reigned in City, Palace, Court and temples; yet Christ had a Church there, as he had in *Israel* 7000 that bowed not the knee to *Baal*, though not known to *Elijah*.

*Iijab.* So in the Papacy a Church preserved.

*My faithfull Martyr]* Christ commands and honours him with this tittle to encourage his successor to constancy, who in the dayes of *Antipas*, and yet was faithful; though *Pergamus* was the most Idolatrous city of *Aisa*, and most persecuting the Saints.

Vers. 14. *But I have a few things against thee, &c.]* Few in respect of the evils of ungodly men. Here we see there is no Church without failings. The Doctrine of *Balaam* and of the *Nicholaitans* they held; whether 'twas the same or not, few know; but perchance as the doctrine of *Balaam* was fornication to be allowed: so that of the *Nicholaitans* was neer it, as the community of wives, or polygamy: however it was a spreading heresie. Here learn, 'tis lawfull to call Hereticks and Sectaries after the name of their Author, as Christ doth these *Nicholaitans* from *Nicholas*.

Vers. 16. *Repent, or else I will come unto thee quickly,*] It seems the Doctrine was countenanced by the Pastor, and openly practised to the scandal of the godly, the danger of the Church, and the reproach of the name of Christ by the Heathens: note, that repentance is the best means to divert a judgement.

*And will fight against them with the sword of my mouth,*] Christ's word is to convince, wound, condemn and cast off the irrecoverable.

*Them]* To wit Pastor and Church, as vers. 5. Christ will not countenance a generall scandalous error in his Church.

Vers. 17. *To him that overcometh will I give to eat of the hidden Manna]* He alludeth to the Omer of Manna layed up in a pot in the Ark. Christ is meant by this Manna; who is hid from the wicked, and referred for the Saints.

*And I will give him a white stone,*] To wit, absolution or remission of sins: for the ancients used in judgment to cast white and black stones into a basin; he that had the white, was innocent and absolved; he that had the black, was guilty and condemned.

*And in the stone a new name written,*] Tis an allusion to the foresaid custom; for on the stones were written the names of the innocent and guilty, which being given them, the innocent were freed, the guilty condemned.

*A new name]* To wit an excellent name, meaning of adoption of sons — because in the world to come the adopted have their full inheritance.

*Which no man knoweth, saving he that receiveth it]* Because the happiness of Gods sons here, but especially hereafter, cannot be expressed. Only they which are so, know what tis to be so. Here is an argument of Christ's divinity, since he gives the hidden Manna, the white stone, the new name to them that overcome.

Vers. 18. *And unto the Angel of the Church of Thyatira,*] Christ (Gods Son by nature) said these things. Of other things in this verse See chap. 1. vers. 14. 15.

Vers. 19. *I know thy works,*] Good and bad, the good are four, Love to God, charity to the poor, faith which was shewed by the sincere preaching of the Word, lastly patience in suffering for Christ.

*And the last to be more then the first]* It seems this Pastor had lately, with much courage undergone some great tryall, for which Christ commands him. It should teach us to increase in the works of faith, love and the like.

Vers. 20. *Notwithstanding, I have a few things against thee,*] Not simply few, but in respect of the sinnes of the ungodly; Christ also like a good Physician lessens the disease, that the Patient may the sooner admit the cure, and not despair of amendment.

*Because thou sufferest that woman Jezebel, &c.]* Called so, because equal in craft, power and (happily) malice, to *Jezebel*, *Ababs* wife. It seems she was some famous strumpet then in the Church, which held the doctrine of the *Nicholaitans*; for under the pretence (of liberty and Christian charity) they taught, 'twas lawful to communicate with heathens both at bed and board. Now here was a great neglect of zeal and courage in the Pastor: Where note, that censures (as they must be used) so, but upon urgent occasions, as in vers. 2. against *E-*

*bion and Cerinthus against the Nicholaitans and Balaamites, ver. 14, 15, and now against Jezebel.*

Vers. 21. *I gave her time*] it notes Christ's patience.

Vers. 22. *I will cast her*] here note a threefold judgement on her selfe; the bed on which she was wanton, shall be a bed of sicknesse; for by a bed sicknesse is understood ; where observe God punisheth the sin by an answerable punishment, a bed of sicknesse for a bed of lasciviousnesse. 2. Them that commit adultery with her, meaning her lovers, and that either outwardly by the Magistrate, (for 'twas a breach of the Commandement,) or inwardly in conscience. However, see God hates the dehlement of body as well as soule, and that the corrupters of the truth shall be punished. 3. In ver. 23, her children, meaning those born in fornication. Here see Christ's long-suffering ; for she had long lived in this sinne, yet upon repentance may be forgiven ; See Gods mercy!

*And all the Churches shall know*] Here is the end and use of Gods judgements to declare his omniscience, that he knows all sinne, and his power to punish sinners and wicked men. This should teach us, seeing other mens judgements, to beware and look upon Gods hand upon others.

Vers. 24. *But unto you*] who have not the doctrine of Balaam and Nicholas. There was some wheat among the chaffe.

*Depths*] These hereticks (it seems) called their doctrines deep mysteries ; Christ confessed they were depths, but of Satan.

*As they call them*] the hereticks called them depths, and more excellent doctrines then the Apostles knew, but Christ says their Original was from hell and Satan.

*No other burthen*] the deceivers imposed on them the burden of the Ceremonial law which Christ had took off. For by burden is not understood punishment, for Christ doth comfort, not threaten them.

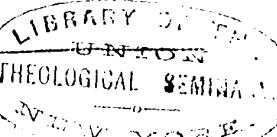
*Until I come*] to wit, in the clouds at the last day. So that Christ is yet bodily absent, and not in the Sacraments.

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Vers. 26. *Overcomers*] to wit, by faith, through Christ, (not by his own power.)

*My works*] To wit, of faith, commanded in the Gospel. So on the contrary, works of infidelity are called works of the devil.

There only remains two promises to the overcomers, 1. Power of nations, that is at the last day to judge with Christ, the world and Satan ; tis taken from *Psal. 2.* 2. The morning starre, that is himselfe ; called so because of its heavenly brightness and glory, *Rev. 22, 16.* Christ will communicate himself both in power and glory to his members.



Vers. 1. *Unto the Angel of the Church in Sardis write*]

*N*ot of Sardica where a Synod was held in the eleventh year of Constantine : But of Sardis the royal City of Cresus ; the Angel or Pastor was not Melito ; for he was not Bishop of Sardis till sixty years after in the reign of Antoninus Pius ; also he was a good Bishop ; but this is reproved for negligence and hypocrisy.

*These things saith he that hath the seven spirits of God*] Though Christ may be said to have (procured and sent) the holy Ghost (called the seven spirits, *Chap. 1. 4.*) from the Father to his Church : yet since these seven spirits are joyned with the seven stars of Ministers, I rather understand created Angels ; now they are called the seven spirits, not in relation to those in *Chap. 1. 4.* but because seven choice or principal Angels by way of preeminence. Now in the Preface of this Epistle Christ is described holding the seven spirits, and the seven stars, to note that as he upholds the Ministry, if sincere, so he has Angels to defend the righteous, and oppose and punish the wicked.

*I know thy Works*] Observe three things : First, Christ's

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Divinity, seeing the Pastor and Churches hypocrisy. Secondly, That all that make shew of holiness are not so; thou hast a name that thou livest but art dead; some members of the Church are good, some bad. Thirdly, The efficacy of the Ministry doth not depend upon the goodness of the Minister; Christ doth oft quicken and governe his Church by dead Officers. Thus it might be in the Papacy, where Christ had a Church before Luther. See ver. 4.

Vers. 2. *Be watchfull*] Shake off the hypocritical drowsiness into which thou art fallen, and strive to live the life of faith again.

*Strengthen the things which remaine*] Meaning those dying members in the Church by holy life and doctrine.

*That are ready to dye*] Therefore the Pastor is exhorted to take speedy care of their recovery being not quite dead, whereobserve, how mindful and careful Christ is of his poore people.

*I have not found thy works perfect*] Christ here reproves not the common frailties of the Saints, but some notable hypocrisy and defect.

*Before God*] God looks narrower after truth then men do, though this Pastor might passe for currant among men; yet Christ sees a defect. Here note, Christ as man hath a god, but as a Son is God and life. This I observe because some read, *before my God, As Montanus.*

Vers. 3. *Remember therefore how thou hast received, and beard*] Because this Bishop or Pastor was unmindful of the faith committed to him by the Apostles, Christ bids him remember what he had heard of them; where observe, the only way to redresse corruptions of life or doctrine, is to have recourse to the rule of the word. Also here observe against the Bishops of *Rome*, that though Christ made that Promise to his Church, *the Spirit shall lead you into all truth*; yet not only this Bishop of *Sardis*, but all of the seven Churches but two were hereticks or hypocrites and much defective; and how comes it to passe that they are so infallible?

*And repent*] Forsake thine hypocrisy, and carefully performe the duty of thy place; which though we cannot do of

our selves, yet they are unexcusable who willingly disobey the commandement. Of this see my quoted book page 46. lines 18, 19, 20.

*If therefore thou shalt not watch*] Christ adds this commination to his exhortation, and that righteously; for if he repented not upon so mature gentle premonition, he deserved a sudden judgement to come upon him.

*As a thiefe in the night*] Unawares; this doth not countenance or uphold a thiefe, because Christ attributes the title to himselfe, no more then when Christ bids his servants putt their talent to usury; he (perhaps) countenanceth that; yet when Christ speaks of musick in the receiving the Prodigal home in the Gospel ( intimating joy, and the peace of conscience following his reconciliation with God through Christ) which was allowed in the Law, it proves the lawfulness of it (if lawfully used) since the joyes of a man in Christ are expressed by it, as I have noted in my little fore-quoted book, pag 84, & 85.

Vers. 4 *Thou hast a few names in Sardis*] Meaning, a few true believers, though some were dead (or ready to dye rather) yet Christ reserved a few to himself notwithstanding the negligence of the Pastour. See vers. 1. Christ had seven thousand that never bowed the knee to Baal, though the ten Tribes of Israel were fallen away; in the Papacy some who resisted the abuses of the times unto blood.

*A few*] Gods flock is a little flock; for though many are called, few are chosen. It is not the best to follow the multitude:

*Who have not defiled their garments*] Their constant sincerity is set forth by this metaphor: By garments is meant, that as their bodies were not polluted by the filthy lusts of the *Nicholaitans*, so their soules were not stained with that impious doctrine. The body is our garment with which we are cloathed; righteousness and faith (in Christ) is the soules garment, which they had kept somewhat undefiled.

*They shall walk with me in white*] Alluding to the Garments of Kings and Conquerours which was white, thus in scorne Christ was cloathed in earth; now as he is glorious, so his

his Saints shall partake of his glory; note, the Saints righteousness in earth (though white in some degrees) is defiled in respect of this in heaven, therefore they groan till cloathed with this.

*And they shall walk.]* It notes the Majesty of the Sons of glory; and perchance the curious question of some Philosophers and Divines may hence receive light, that the Saints move and walk from place to place in heaven after the resurrection.

*For they are worthy.]* Not in respect of merits and works, but of free grace; for they are worthy whom Christ esteems his Sons, and hath made worthy. So Christ calls them, *Heb. 2. 13. Behold me and the children God hath given me.*

*Vers 5. I will not blot out his name out of the book of life.]* Since the names of the Elect are said to be written in heaven, that is, they are sure and certain of eternal life, observe two things. 1. Believers obtain not salvation by chance, but were elected of God through Christ from eternity, and known from them that perish. 2. That the Elect are certain of life; none can pluck them out of Gods hand; God is said to have books metaphorically, for he needs none, but doth all things by his foreknowledge, counsell and judgement; he is said to have three books in Scripture; one of Providence, wherein he hath set down how every thing shall come to passe; when the wicked are destroyed, (who are equally written here with the righteous) they may be said to be blotted out of his book. Gods second book is of Predestination and eternal life, out of which none can be blotted His third is of the general judgment, of which tis said *the books were opened. ch. 20.*

*I will confess his name]* an honour beyond thought to be called by name (as it were before the Throne and Angels, and to be acknowledged publickly. This might stirre up in us a care to get the first white garments of grace, that we may enjoy these of glory and this glorious acknowledgement. I omit ver. 6. being easie.

*Vers. 7. Unto the Angel of the Church in Philadelphia write]* Some conceive this to be Quadratus, a disciple of the Apostles

Apostles, whom *Eusebius* mentioneth. *Ignatius* wrote to these Philadelphians.

*That is holy]* because he is in himself holy, and made to us of God sanctification.

*And true]* constant in keeping promise and loving truth, hating falsehood and hypocrisy. As this is an argument of Christ being God out of Isa. 6. so tis an Argument that the Pope is Antichrist, calling himself not only holy but holiness; and whereas Christ calls himself but a great high Priest in Hebr. 4 the Pope calls himself the greatest high-Priest, shewing himself not to be Christs vicar, but the successor of the Pagans Arch-flamens or Priests.

*Who hath the Key of David]* or of the house of David; to wit, the Church; by Key, power is noted, for Christ hath an absolute power over the Church as Lord and head of it, and hath committed the ministerial power and keyes to the Apostles and their Successours.

*He openeth, and no man shutteth]* to wit, the doore of grace, and heaven, and Scripture: men are already blind in the things of God, yet he may for further punishment darken them more and more.

*No man shutteth]* because none can hinder his from entering in at his opened doore, or can pluck them out of his hand.

*He shutteth, and no man openeth]* because whosoever is not elected and drawn by Christ can never enter; this proves Christs deity; for the Apostles ministerially doe it, *Matth. 18. and Eliakim as high-Priest. Isa. 22. 22.* — but Christ absolutely.

*Vers. 8. I know thy works.]* I approve thy good works, Christ praises his good parts to encrease them; particularly because he had kept his word, and not denied his name; in the former he commends the sincerity of his doctrine; in the latter his constant Profession of the same before the adversary. But least this holy teacher should be lifted up to think he did ought by his owne strength, Christ tells him he set before him an open door, that is, twas by Christs power, that the Church over which he was Pastor, embraced the truth.

*For thou hast a little strength.]* Outward help and assistance, or any what in thy self without me? so that tis Christ that opens. Christ had opened a door in *Sardis*, and gathered a Church, (which though the Pastor had little outward means or help) he would so defend that none should shut or overthrow it. Sometimes by an open door is meant an occasion or opportunity of doing good. Our Apostle said there was a door opened to him in *Troas*; so tis Christ prepares the hearts of the People to receive him, tis he that preserves the People that do receive him. Christ hath opened a door in many Kingdomes, though Antichrist did his devoire to shut it.

Vers. 9. *I will make them of the Synagogue of Satan]* this is a tacit answer to an objection that might be made; for since both unbelievers of Jews and Gentiles opposed, it might be questioned how this Church could stand, and not be shut? to which Christ answers.

*I will make them, or give them, &c.]* shewing his power above theirs, so comforting the Pastor; also it might comfort him thus, that if these unbelievers did molest him, Christ did but use their innate malice to teach him and the Church patiently to relie on him, and that it should prove good to them.

*Synagogue of Satan]* The Jews called themselves so from *Judah*, which in Hebrew signifies to praise, as if they had been the Praisers of God; but they lied, being enemies to Christ, and of the *Synagogue of Satan*; so then hypocrites vainly brag of their glorious titles.

*I will make, &c.]* Here is comfort that these opposing Jews should in time be converted, and reverence him as their Pastor, and worship God, both which are noted in these words, *shall worship before thy feet*, as a dog fawning on one. This notes the insufficiency of man to convert himself; tis God makes, also tis not the minister. *I will make*, says Christ; note also the mercy of God, those of the *Synagogue of Satan* shall worship. Christ not only comes by persuasive but effectual means of grace, to gaine man, who is averse to, and blind in every thing of God naturally, and so gains the will (not

forcing it,) which after works freely through the means of grace.

Vers. 10. *Because thou hast kept the word of my patience]* Christ out of a fatherly love and mercy promises a reward to obedience; because he had kept his Word, the reward was, that he would deliver him, either in the approaching persecution of the Emperour *Trajan*, (See *Plin lib. 10. Ep. 97.* that he commanded the accused Christians to be put to death) or in regard of the persecutions of Antichrist, which troubled these and all the world.

*From the hour]* this comforts the Pastor that it was but a short trial, and therefore the more cheerfully to be undergone.

*To try them]* This notes the use and end of affliction, that 'twas not for destruction, but trial and salvation.

*Which dwell upon the earth]* God tries hypocrites as well as his faithful People, the one shew their constancy and faith in trial, the other their corruption in Apostacy. Thus the chaffe is winnowed from the wheat.

Vers. 11. *I come quickly]* here is another use of comfort, since Christ will come quickly to destroy the wicked, and deliver the righteous.

*Hold that fast which thou hast]* to wit, faith and a good conscience. By faith they had righteousness, sanctification and adoption, —and a good conscience helped them forward in sincerity and patience under the Cross, which were therefore to be kept.

*That no man take away thy Crown]* this notes the dangerous effect of slothfulness, such lose their Crown. Observe three things. 1. The promises of God ought not to make us secure, Christ promises to deliver them in the hour of temptation, yet they must hold fast what they had. See my book (already quoted) p. 79. 2. They only who hold fast what they received shall be crowned. 3. Each shall have his own Crown, so there are differences of reward in heaven, as well as of punishments in hell. See the same book, pag 122. 123, all have the like glory, not for the degrees, but quality; they shall shine as the Sunne, there's the quality; some degrees yet

are no doubt allowable to be affirmed, for as one starre differeth from another in glory, so also is the resurrection of the dead, 1 Cor. 15.41.

Ver. 12. *Him that overcometh will I make a pillar in the house of my God]* This verse hath a promise of a threefold reward to the overcomers. 1. That they shall be glorious members of the Church triumphant, understood by Pillars in the Temple. 2. Their glory shall be unchangable, perpetual, eternal, understood of the perseverance of the Saints in those words.

*He shall go no more out]* alluding to the brazen pillars thrown out and destroyed with the Temple by the Babylonians. 3. The promise of the inscription of a threefold name.

1. *I will write upon him the name of my God]* either alluding to Salomons pillars which had names, or to the Romans who usually write upon their statues of triumph, the actions of the Conquerours, and the names of the conquered nations. These names are perished, but those Christ writes are indeleble.

2. *The name of the City of God]* as the first name signifies their being sons of God glorified; so the second, their being members of the Church triumphant.

3. *His new name]* since his exaltation, Christ will make his partakers of perfect happiness, being members of his body.

To the godly in Pergamus he promised a new name, but to these his new name which he received of his Father, Which is above every name, now as it signifies Christs glorious exaltation at his right hand, so he promises to make them glorious according to measure, being members of such a head. Concerning the Churches or Cities coming down from heaven, who sees not that her Original is from heaven, grounded on Gods Election, also it receives its birth here from heaven. But lastly John saw the Vision in heaven, ver. 13, hath been mentioned elsewhere, ver. 7, chap. 2.

Ver. 14. *Unto the Angel of the Church of the Laodiceans write]* Whoever this Pastor was, he was a carnal crafty man,

and

and though he bore the name of a Minister, he was void of Godliness. Our Apostle twice mentioneth these Laodiceans in his Epistle to the Colossians, as chap. 2. 2, 4, 16, though in Johns time twas very corrupt. Yet upon Christs sending this sharp Epistle, doubtlesse it repented of its evils, for Eusebius commendeth this Church as flourishing in his time.

*These things saith the Amen]* Aman in Hebr. signifies verity: now Christ calls himself so, because he is true both in promises and threatenings, that by promise-keeping he might win this hypocrite from sinne; or by threatening, and assuredly (without repentance) punishing he might deterre him. Again, Christ is not yea and nay, that is variable and inconstant, but in Christ all the promises are Yea and Amen (2 Cor. 1. 19, 20.) Therefore he takes upon him this name here, because the hypocrites he was to deal with, being grown secure, it should seem begun, to esteem of the faith of Christ as a thing indifferent, and that for the cause thereof they needed not suffer affliction, or contend with the Opposers, thus then the more plainly to taxe their luke-warmnesse, he declares his truth and faithfulness, concerning his being a faithful witness. See ch. 1. ver. 5.

*The beginning of the Creation of God]* this proves Christs deity; for the Sonne with the father and the spirit gave unto all creatures the beginning of their being. Touching the Son all things were made by him. Now Christ calleth himself the beginning, that these poor Laodiceans might return to him the fountain of all good.

Ver. 15. *I know thy works that thou art neither cold nor hot]* Neither were these Laodiceans enemies to Christ, nor true friends, but served Christ and the world alike, as occasion served. They were neutrals, that is, fained hypocrites, worke in Christs esteem then his professed enemies.

*I would thou wert either hot or cold]* He firth wisheth they were hot, that is, truly zealous in faith and godliness; or cold, that is, altogether without faith and godliness: he wisheth not this absolutely, but comparatively, insomuch as they that seem to be cold, seem to be more excusable then those that be

*luke-warm*; and more easily to be reformed, and better avoided. Certainly tis a worlē thing not to follow the truth we know in sincerity, then to be ignorant altogether thereof. Hypocrites, and those that have faith only in shew, and think that they see, but are blind, are greater enemies (yet with pretence of Religion) to Christians, than those who are quite cold. One may be sooner hurt and deceived under the name of a friend then of a foe. A Pagan also were sooner gained to Christ then a Jew or Hypocrite. Here you may see what to think of the members of Antichrist, who joyne Christ and Belial, Images and Scripture, God and gaine together.

Ver. 16. *I will spue thee out of my mouth*] the metaphor is taken from warme water, which is loathsome to the stomack, it notes the hypocrites creeping into, and being in the Church with a forme of Godlinesse, but to be cast out, because wanting the power thereof.

Ver. 17. *For thou sayſt I am rich*] either because many rich Merchants were in this Church, and therefore they boasted as having all wordly comforts, (though they be weak arguments to prove our being in Christ, to reason from outward blessings, or rather because hypocrites do imagine they are rich in spiritual things, wanting nothing, here is their Pride also reproved.

*Because thou sayſt thou art rich, and knowſt not*] ignorance was the cause of their pride, they knew not themselves nor their own wants. The best way to beat down pride is to examine and know our selves.

*Thou art wretched*] Christ sheweth in five things what naturally we are all, (and what hypocrites are.)

*Wretched*] is one oppressed with calamity and sickness, which must here be understood of the soul.

*Miserable*] deprived of mercy.

*Poore*] destitute of true righteousness and holiness.

*Blind*] ignorant of his miserable state, (which is a very great misery.)

*Naked*] wanting Christ the wedding garment.

Ver. 18. *I counſel thee to buy of me gold tried by the fire*] meaning faith or the word: tried in the fire of affliction, is much more precious then gold that perisheth. By faith, righteousness, forgiveness of sins, and eternal life through Christ is purchased.

*Buy of me*] Christ is the rich Merchant that hath the Monopoly of all good, which we may buy and com: by, by Tears and Prayers alone, or as Isa. 55. *Come and buy, — without money, without price;* but with that caveat, *Ojee that thirſt.*

*That thou mayſt be made rich*] he that enjoys much gold is in the world accounted rich; but tis not gold, but faith that possesseſt Christ and all his treasure, which will make us rich in Gods account.

*And white raiment that thou mayſt be clothed*] because we are naked, Christs garment of righteousness (which is white & un-polluted) he advises to buy, there are two white garments mentioned on v. 5, where the heavenly glory is meant as a reward of victory after this life: but here the Robes of Christs righteousness is meant, with which we must be cloathed in this life, that so we may be acceptable in the sight of God. Tis thought allusion is had to the Romanes, who when they fought for an office in the Common-wealth, came clothed in white to the place of Election, by their garments testifying the integrity which becometh Magistrates.

*And annoiſt thine eyeſ with eyeſalve that thou mayſt ſee*] Because he was blind, the meaning is, to ask of God the illumination of the spirit, by which their darkned hearts may be enlightened.

Ver. 19. *As many as I love I rebuke and chaffen*] here note the difference between the afflictions of the Saints and the wicked, these are chastised as children, but the wicked are condemned and judged to hell. Of Gods love in affliction see my book at large, p. 64, 65.

*Be zealous therefore and repenteſ*] Since the means is yet to be had (as gold, white raiment, eye-salve) which may restore thee, — make good uſe of them, and shew thy zeal for the time to come, and repenteſ of thy former luke-warmneſſe.

Vers. 20. *Behold I stand at the doore and knock.*] Formerly Christ compared himselfe to a Merchant and Physician freely selling the Merchandises and talvies of salvation; now to a wayfaring man (but a rich one) who yet stands (to note his care and diligence for to forward our salvation) at the doore: doth presently go away, though the doore be not presently opened. The doore here is our heart which is naturally shut against Christ, yet Christ knocks more then once or twice, even till it be opened, it notes the assiduity and constant or continued care Christ hath of us. Christ knocks many waies, First, By the preaching of the Law and destruction. Secondly, By the Gospel and free pardon of sin. Thirdly, By laying the crosse of affliction. Fourthly, By his spirit. Outwardly we heare Christ knocking when we attend upon the word preached: Inwardly, when we imbrace the same.

*And open*] Christ hath the key to open, though he be said to knock; we open to him when we savingly apply the Promises of the Gospel; for then Christ with all his benefits enter into our hearts.

*I will come and sup with him*] Here are three mercies promised. First, He will come together with the Father and the Spirit and dwell in our hearts, an infinite favour, greater then if Kings should dwell with us and make our Cottages their Palaces.

Secondly, *Will sup with us*] Christ sups with us when by faith he makes us partakers of his word, spiritual Sacraments, when he delighteth in our faith and conversation.

Thirdly, *And be with me*] Christ is rich, comes loaden with blessings to communicate to us the good things of the Gospel. I willingly omit any cavils upon the words. Christ knocks it is certainly spoken to capacity, we have not a power to open till he bring the key, for we are dead by nature, now what power is there in a dead man, till Christ doth by his powerful knocking awaken us?

Vers. 21. *To him that overcometh*] He shuts up the Epistle with an accustomed conclusion. It is a promise upon victory. *I will grant to him to sit with me on my Fathers Throne;* but note the condition taken from Christ's example, *As I*

*overcame and am set down with my Father.* Christ's throne is the glorious power of his exaltation, for the word Throne notes Majesty and Power, so that Christ will make his really partakers of that his glory if they overcome, for they shall be coheires with him, so yet as there shall remaine a remarkable difference betwixt Christ the head and the members.

Vers. 22. *Is easie by what hath been delivered.* Concerning the Epistles to the seven Churches, that to Philadelphia seemes to be the excellentest, next to which that to Smirna, the sharpest to Laodicea. They all are (almost) for substance alike, I mean, consisting of three things: First, A description of Christ the Author of the Epistles. Secondly, The praise or dispraise of each Angel, being a narration. Thirdly, Good things are promised to those that overcome, and destruction to those that fall away, which may be called in other termes thus: A Preface, a Narration, Exhortation, and Exclamation of Promises annexed. But I study to be briefe.

C H A P. I V. *Vision 2.*

Vers. 1. *After these things I saw*]

A fter I had seen the first Vision. *Behold a doore opened in heaven*] The heavens appeared opened to John, wherein as a Theatre he saw this Vision. Some by heaven understand the Church, and the opened doore to be the sense of Scripture interpreted.

*The first voice which I heard &c.*] Meaning Christ's voice, who had formerly promised to shew to his servants things that must shortly come to passe, to wit, hidden things of Gods secret counsel concerning the condition of his Church in this world.

Vers. 2. *And immediately I was in the spirit*] He was in a Trance the second time and so ascended into heaven by Christ's Commandement from Patmos, where the holy Spirit represented these things to his understanding, and revealed the misteries

misteries thereof to him, these kind of Visions are called intellectuall.

*And behold a throne was set*] Hereby is represented the dominion and judgement of God over all things.

*Ver. 3. And he which sate on the throne*] He is not named, yet doubtlesse it was God, for it is called Gods throne, chap. 7.15.

*Was like a Jasper*] This stone is green and cleare, though there be of other colours; some say the Jasper (refreshing the eyes) represents Christs divinity; and the Sardine, which is red, Christs humanity, bloud-red in his passion, who came from *Bosra* in red garmens, *Esay 63.1*. The Emrauld and this Jasper are alike much, and represent his divine Majesty. But I seek for no mystery, the preciousness of the Stones set forth the condition, and of him on the Throne—The Rainbow notes his mercy, for in *Genesis* he sets the Rainbow in the cloud promising not to destroy the world any more.

*It was round about the throne*] Because he is cloathed with mercy, let him look which way he will, there is the Rainbow like the delightsome Emrauld, to shew how he delights in Covenant-keeping, in Promise-keeping, and in mercy. You see then here was God the Father represented sitting and reigning in the person of his Son, so he that formerly appeared to *John* walking among the seven golden Candlesticks, now appeares sitting on a throne, sometimes under one figure Christ is represented, sometimes under another.

*Ver. 4. And round about the throne 24. Seats, and upon the Seats four and twenty Elders sitting*] An honourable Session of Elders: hereby are represented the company of Patriarks, Prophets, godly Kings and Judges, nay, all the Saints under the Law, who now triumph with Christ in heaven; but certain her is a finite number put for an indefinite, by the number is noted a perfect Senate. They sit on thrones because with Christ they shall judge the world: They be said to be Elders because of their wisdom.

*Clothed in white raimens*] Here is the Priestly dignity of Saints shadowed out (as by crownes on their heads, the Kinol.

Kingly is) white, undefiled robes become Priests, also the purity of Saints in heaven is hereby signified, their Garments being washed in the blood of the Lamb. Crownes note their reigning with Christ; this is the crown of life and glory.

*Ver. 5. Out of the Throne proceeded lightnings, and thundrings, and voices*] By Lightnings, and thundrings, and voices, to wit of thunder and lightning, for thunder is the voice of the Lord; by it is noted the Majesty and power of him that sits upon the Throne, who sends forth judgements against the wicked.

*And seven Lamps of fire burning before the Throne*] To wit, chieft Angels, who are his eyes and feet, &c. by which he executes his pleasure.

*Ver. 6. Also before the throne*] The Sea of glasse like Chrystal is the world; very fraile; a sea, because instable and tumultuous: as Chrystal cleare, because all the counsels and actions of men are before God and the Throne, he clearly discerning every thing. *Bulling.*

*And in the midst of the Throne, and round about the Throne were fourre beasts*] Neare the Throne and close by it; as, *I send ye as Lambs in the midst of Wolves*; So here these fourre beasts were neare the Throne; though some think the fourre Evangelists are here meant, as *Mathew* in likeness of a man; because he begins with the generation of Christ as man; *Mark* of a Lyon, because he begins as roaring the Law, *The voice of one crying in the wilderness*. *Luke* of an Oxe, because of the sacrificing of the Priest, which he begins with. *John* of an Eagle because soaring aloft, *In the beginning was the word*—*and the word was God*; such high divinity John begins with, that one of the Ancients said; had he flown a little higher he had flew quite out of sight, we being not able to comprehend him. But how can this be well understood of the fourre Evangelists; since John was yet alive? I understand the State of the Christian Church triumphant, who are of divers forms, because divers Nations and peoples are now under the Gospel received, but the 24. Elders, or Jewish Church was more uniforme in the Law; *Fourre*, perchance alluding to the fourre Evangelists, or a finite number put for an indefinite.

*Beasts*, because of their great paines and difficulty to enter into the kingdome of heaven—

*Full of eyes*] As the former notes the paines and labour of Teachers to gaine soules to Christ: So this latter notes the watchfulnesse and singular wisdom and insight of Teachers; we should all be thus quick-sighted to understand Scripture.

*Vers. 7. The first was like a Lyon &c*] The Church is described from her gifts, a Lyon notes fortitude, a Man wisdom, an Ox labour and industry, an Eagle sharp sight, as in knowledge.

*Vers. 8. And the four beasts had each of them six wings about him*] Alluding to *Ezay 6.* with two they fly, noting their quicknesse and readinesse to serve God; with two they cover their face, not being able to behold the Majesty of God, with two they cover their feet, not knowing when Christ shall come to judgement, or that nothing unbecoming the Divine Majesty might appearre about them. Thus the *Seraphims*. In that their wings are full of eyes, it denotes that full and perfect light or knowledge which the Church enjoyeth with God in heaven.

*And they rest not day and night, saying, Holy, Holy, Holy &c*] But incessantly praise God (for they are never weary.) Now note both Beasts and Elders praise God; here is the excellent consent and harmony of Prophets in the Law, and Apostles in the Gospel, acknowledging Christs holiness, power, and Godhead.

*Vers. 10. The 24. Elders fell down before him that sat on the throne &c*] Rose from their seat, and fell down before the throne, giving due worship and reverence to him that sat thereon.

*And cast their crowns before the Throne*] Attributing their victory and reward to God the Author, Greg. The rest is easie..

## CHAP.

CHAP. V. *Being a continuation of the second Vision.*

*Vers. 1. And I saw in the right hand of him that sat on the Throne a Book*]

**D**oubtless this Book is the Revelation it self, which was not a materiall, but a Visionall Book. Now as Christ is said to receive the Revelation from God (of which before) and to deliver it to John by an angel; So here, this Book was in the right hand of him that sat on the Throne, and taken out of his hand by the Lamb, *vers. 7.* Opened and delivered unto the Angel who gave it to John, commanding him to eat it, *chap. 10.* Forasmuch as all things thus agree, no question this Book was the Revelation.

*In his right hand &c*] Because God is the Author of the Revelation, also because he held it forth to Christ to open and unfold.

*Written within and without*] This signifies the multitude of matters which were exhibited to John in the Revelation, no place in the Book was empty.

*Sealed with seven seales*] Because the Book was shut up and kept secret and kept close from the understanding of men; this is one use of seales, it notes the obscurity and secerete of the Revelation till by Christ opened.

*Vers. 2. And I saw a strong Angel proclaiming with a loud voice*] Or one of the seven Spirits excelling in strength (See my *Glimpse of Christs love*, pag. 43, 44.) who cried with a loud voice, because with a mighty courage he proclaimed before the whole Company of heaven the question about opening the Book.

*Who is Worthy to open the Book &c*] Not who can, for not only skill and strength, but worthinesse is also required in the opener of the secret counsell of God about things to come. Note this.

*Vers. 3. And no man in heaven &c*] Silence in heaven, all creatures dumb as unable and unworthy to open the Book, in earth

earth men and beasts, under the earth fishes and sea monsters, being under the earth according to the sense of the second Commandement, that is, in the water under the earth. By heaven, earth, seas unableneſſe to open the Book, is understood but thus much, no creature could.

Vers. 4. *And I wept much because no man was found worthy to open it.*] He concluded ſure ſome worthy matter is in the Book; therefore wept because it could not be opened and known; this weeping was not in vain; for by prayers and teares he hath his desire granted him. Let this instruct us how to attaine to the knowledge of the mysteries of God.

Vers. 5. *Then one of the Elders said unto me weep not &c.*] Who is unknown; the Papists would needs perſuade it was Peter, but it was one of the Jewish Church, not Christian (as is obſerved) perchance he that was next to John.

*Bebhol the Lyon of the Tribe of Indah.*] Alluding to Jacobs blessing, where Indah is called a Lyons Whelp; it notes Chrif's dignity, strength, and Kingly power; Chrif's mother was of this Tribe.

*The root of David.*] Mary came of David.

*Hath prevailed.*] Being found worthy; obſerve here Chrif's manhood, of the root of David. Chrif Godhead, ſince he was worthy and overcame, admitting no creature with him into the Society of his function.

Vers. 6. *A Lamb.*] Before a Lyon conquering ſin, hell, death — now a Lamb noting Chrif's innocence.

*In the midſt.*] To wit between the Throne and the Elders, as Mediator betwixt God and the Church; alio it notes Chrif's exaltation at the right hand of God.

*Stood as it had been ſlaine.*] His ſtanding notes his Refuſtion, being ſlaine his death; a Lamb ſlaine noting his manhood; a Lion and a Lamb ſtanding noting his Godhead, victory, Refuſtion.

*Having ſeven hornes.*] Seven is taken indefinitely for many; or anſWERing the feaven ſeales; hornes note power, eyes Divine iſight, ſo that Chrif wants neither ſkill nor power to open the ſeven ſeales of the Book.

*His eyes are ſaid to be the ſeven Spirits of God ſent forth into*

*all the earth.*] meaning ſeven choice created Angels, which proves Chrif's divine nature, ſince the Angels are his ſer-vants, who give him account of the ſons of men, (whose hearts however he knows without them, and which they know not, whom he uses not for need, but majesty and com-fort to the godly.)

Vers. 7. *And he came & took the book out of the right hand of him that ſat upon the throne.*] to wit, out of the midſt, and went to the throne, and took the book to open it. Thus that is fulfilled, chap. 1. ver. 1. God gave the Revelation to Chrif, and he to John. Chrif gives it to John as God, receivs it of his father as God-man, Sits on the throne as God, goes to the throne for the book as God-man.

Vers. 8. *When he had taken the book.*] which was not yet opened; though the Latine version read it so, which Al-tusfar would faine excuse. Here is noted the caufe of the heavenly inhabitants joy, because Chrif had received the book, wherein the whole counſel of God touching the good of the Church, and the deſtruction of the adverſaries to the end of the world is contained.

*And fell down before the Lamb.*] giving him divine wor-ship, which proves his deity.

*Having every one of them harps.*] not as if God were pleaſed with muſick, but because it ſtirred up the affections of Saints to God-ward; with ſuch instruments the holy Prophets and Kings were wont to praife God, and to delight themſelves and others; for the ſame instrument might praife God and please others.

*And golden vials full of odours,* which are the Prayers of the Saints; as perfumes ascend upward, and give forth a ſweet ſmell, to Saints in Prayer ſeek for heavenly things, and are pleaſing to God through Chrif. Now as gold excels, ſo Prayers from a pure heart. Let the viol of our hearts be pure, and the Prayers of thy People be as ſweet odours in thy sight O Lord.

Vers. 9. *And they ſung a new Song.*] A moſt excellent Song containing the new benefits of Chrif.

*They,*] both Churches, ſee the conſent of both Covenants, Know

Know by the way, the Prayers carried by the Elders in vials were their own Prayers only.

*Saying, thou art worthy to take the book, and to open the Seals thereof]* excluding worth from any other, the worth is the preciousnesse of his blood, which we should well consider.

*For thou wert slaine]* Christ by his death hath merited for others, and he only can give salvation.

Vers. 10. *Thou hast redeemed us to God by thy blood, &c.]* Here the Church applies the price of our redemption to her self, with the effects. *For he hath made them Kings and Priests;* of which already. And we shall reign on earth, not only mortifying our earthly desires, and trampling them under feet, but also as Christ our head doth raigne here (not by a secular power, for his Kingdome is not of this world, and the weapons of our warfare are not carnal) for the head reigning, the members reign, but this we understand not of an earthly but spiritual dominion.

Vers. 11. *And round about the throne]* The Angels, whose number is even infinite, (only known to God) joynie with the Church triumphant, (of which they are members) in the praising Christ, who though they had not a redeemer as man, yet had benefit by Christ's death. See Col. 1. 20. compared with 16.) praise him for mans redemption (and perchance their own gathering together, Eph. 1. 10. is thought on.)

Vers. 12. *Saying with a loud voice, worthy is the Lamb, &c.]* These Angels with Songs set forth seven divine Titles of the Lamb; yet his ubiquity, (as Parens notes) is not mentioned.

*To receive power,* because he is omnipotent.  
*And riches,* because in him are hid all the treasures of wisdom and knowledge.

*And wisdome]* being the eternal wisdome of the father.

*And strength]* because he hath overcome the world and Satan.

*And glory]* because he raigneth gloriously.  
*And blessing]* he is worthy of blessing in whom we are all blest.

Vers. 13. *And every creature which is in heaven]* all the creatures (nay devil and all) do in some sort set forth the praises of God. Now here is another argument of Christ's deity, since all the creatures worship him with religious worship.

Vers. 14. *And the four beasts said Amen]* here the Beasts and Elders manifest their joy and consent to the praises of Christ, sung by the Angels (to speak to capacity) by saying *Amen*, that is, so be it; and the Elders by worshipping Christ, who liveth for ever and ever.

What joy and companions in praise, what holy members hath the Church triumphant in heaven? that tis even heaven to us below to think of it.

C H A P. VI. J. *Act of the second Vision.*

Vers. 1. *And I saw when the Lambe opened one of the Seals, &c.]*

**N**ow the book begins to be opened; for Christ now reveals unto John the Councils of God, which were yet hidden and shut; he shewed to John in types which he made him understand; but he sheweth us the types, only concealing the mysteries, that we might exercise our selves in the diligent observation of things, both from histories and events.

*One of the four beasts saying come and see]* the beasts it seems performed the office of publike Cryers, whose work it is to call Persons neerer the Throne of Judgement-seat; they in order call John who stood afarre off, either for reverence, or that he might more certainly write down what he saw.

*As the voice of thunder]* The first beast was like a Lyon, who now called to John to come and see, (requiring hereby great Attention) and hence this Lyon-like voice as of thunder.

Vers. 2. *And I saw and beheld a white horse]* to wit, went out of the book or seale, for indeed as all the mysteries were in.

in the book, so upon opening it they came out, that is, were expounded to *John*; now if the book were so great to contain a horse and man, how great was he that held the book? how great he that opened it? how great were the mysteries and events? The white horse denotes the Purity of the Primitive Church, compared to that warlike creature, an horse, because the Church militant should fight against the world, flesh and devil.

The rider is Christ, who was swiftly carried on in the Ministry of the Apostles and other faithful Teachers in the first times. Thus *Paul* bare his name before the Gentiles; the Bowe is the Word, by which he wounds the hearts of the Elect, that he may heale and restore them to life: the Crown notes his Regal Crown of triumph, because he goes forth conquering; by his death he conquered sinne; by his resurrection, death, hell, Satan, and the world, and tyrants. *Iulian* the Apostate confessed so much in his blasphemous speech, *thou hast overcome O Galilean*: he conquers hereticks, he conquers, converting sinners, many ways he conquers; which for brevity sake I omit. Christ in one respect opens the book, in another comes forth conquering, the first as the chief Prophet God-man, the last as God and King.

*Vers. 3. And when he had opened the second Seal, behold a red horse.]* *John* is called to see the future condition of the Church under persecution; behold tis blood-red under many tyrants, tis the same Church though called another, because of its differing colour; the rider I take to be Christ (not Satan) who is with his People in all misery. *He came not to send peace on the earth, but a sword and fire*, yet by accident (not in himself) because of the malice of Tyrants and Hereticks opposing truth.

*Vers. 4. And that they should kill one another]* Hereticks under a colour and pretence of Christ, persecute and kill the servants of Christ; learn hence, the devil can do no more then Christ will suffer for our good, to wit, the exercise of faith, Christ suffers tyrants to afflict his Saints.

*Vers. 5. Lo a black horse, and he that sat on him had a paire of balances in his hand.]* To wit, the Church in her afflicted condition by wicked hereticks, who cloud the light of the truth with

Chap 6. *the REVELATION.*

with their black heresies, and bring in a deformity upon the Church, who was formerly white. I omit the names of the Hereticks, who in the age following the Apostles, till the time of *Greg* the first (though they professed themselves Christians) overthrew Christianity; after also the faith of Christ was oppressed, and way made for Antichrist, who shortly after came into the Temple of God; when *Boniface* the third obtained the primacy over all Churches from *Phocas* the usurper. Thus the white horse became black, yet Christ rides on it, with the ballance of holy Scripture in his hands.

*Rides]* For the worst and grossest Heretick professeth Christ: 2. By his providence rules them, for in greatest confusion of heresies he is not wanting to his Church, as they came not unawares, but for the tryall of his Church, so they are continually examined and confuted by the ballance of his word, he so ordering it, for a ballance is the tryall of just or unjust weights: so Scripture is a true touchstone to try gold and basse.

*Vers. 6. And I heard a voyce in the midst of the 4. beasts &c.]* Twas the Lambs voyce in the midst of the Throne, and four beasts, Chap. 5. 6. proclaiming a famine of the Gospel, for through the ambition, Luxury covetousnesse and negligence of Bishops, the Gospel should be so corrupted; and by Hereticks so adulterated that nothing should be pure and sound, by wheat in this place, sincere teachers are meant, who should be rare; by barley, the comforts of the Gospel, which should be scarce, though some understand a plenty hereby, since a measure of wheat and three measures of barley should be sold for a penny, a measure contained a quart, being a mans allowance for a day, a penny was neer 7 pence with us, if so, then none a measure Christ in the midst of all heresies had truth enough for his people.

*See thou hurt not the Oyle and the Wine.]* By Wine and Oyle some understand the Orthodox faith which should not be totally obscured by heretical blacknesse. Now as Wine Cherishes and Oyle cleanses, so sound doctrine doth glad and cleanse the conscience. *Alcasar* applies Oyle to the light and true knowledge of happiness, and wine to spirituall joy which the

Lambs

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\* The penny  
was wages for  
a man coul-  
d buy a  
day's labour.  
Mat 20. 13.

Lambs voice promiseth the Ele<sup>t</sup> shall not be deprived of, notwithstanding the death of truth by the darknesse of heresie: Which happened partly, when the whole world groaned under Arrianisme.

Verf. 7, 8. *And I looked; and behold, a pale horse, &c.]* This fourth beast having the forme of a flying Eagle, with quick-sighted eyes, having spied something (as it were on high) calls to *John*, for I beleive hereby may be signified these plagues coming from above, to revenge the injuries done to the Saints, and to punish the impenitent. This pale horse is the same Church of Christ in the succeeding age, though of another colour. *Pale*, because it is infirme, weak, sickly, neer unto death and hell: it by accident was occasioned by *Constantines* excessive bounty to the Church, for then Pastors began to be proud, luxurious, idle and fertile in vices. *Jerome* complained in his time, that after Princes became Christians, the Church indeed was greater in power and riches, but lesse in vertue; the remote cause was, the guile and malice of that old serpent the devil. Also now Bishops by infinite ceremonies, and human traditions increased the pale disease; Nay Monks (whose (at first) solitary, hard life wrought much upon the people) increased this palenesse for people that desired pardon for sin, were sent to the Monks dennes (not to Christ) whereby this mortall wound came upon the Church, drawing more to hell then either the blacknes of heresies or sword of tyrants, though this might seeme rather to be exprested under the notion of the darkning the Sun, and rolling up the heaven, then by the pale-horse.

*He that sate upon his back was death, &c.]* Though Christ doubtlesse was carried up and down as rider in the Church (for all profest him) yet since in works they denied him; death the effect of sin is said to sit upon his back, drawing hell, for that waits on death without Christ, after him. Now though by beasts, beastly lusts raigning in the souls of the people (through the negligence, slothfulnesse and security of Bishops) wounding and killing many: may be understood; And by famine, that of the word, *Amos 8. 11.* By the sword, the wounding tongue (which cuts like a sharp rafor, *Psal. 52. 2.*) or false wounding doctrines

doctrines of Hereticks suffered in the Church: by death, the spiritual death, for want of Christ the life and the Gospel: the food of the soule (for I heare not of a persecuting sword in this age) yet certainly there is a plain allusion to *Ezech. 14. 21.* where the Lord threatens *Jerusalem* for her Apostacy, with his founte fore, that is, some cruel punishments, to which Christ likens here the cursed effects of security in teachers and hereticks, wounding doctrines, destroying a fourth part, that is, a great part of the earth under the Romane Empire;

Now follows *Act. 2. Vision second.*

Verf. 9. *And when he had opened the fifth Seal.]* In this second Act are three things contained: 1. What he saw, and the place where: 2. What they said: 3. The answere they receeved. The summe of all is to comfort the godly against the scandall of the crostle; shadowed out especially under the red horse; particularly, least *John* should be daunted much at the effusion of so much blood of the Martyrs; he sees their souls safe under the protection of Christ; Observe then the soul is separable eternall.

*I saw under the Altar the souls of them that were slaine for the Word of God, and for the testimony which they held.]* To wit, of all the Martyrs slain from *Nero* to *Boniface the third*, the first Antichrist.

*Under the Altar]* To wit, Christ *Heb. 13. 10.* We have an Altar, not then in purgatory, but in heaven: *Thou shalt be with me this day in Paradise*; Not under the robbes of *Mary*, but under the safety of Christ: the Altar, not lost, for they enjoy the presence of Christ and of God as far as created natures are able.

Verf. 10. *And they cryed with a lond voyce, saying, how long &c.]* By this is shewed their earnest desire of the halting Gods judgments (twas no vocall but visionall crying) which imports no impatience (for the glorified Saints are free from such corruption) their desire is just, that Gods glory may be vindicated, the Church finally delivercd. They do not prescribe God a time, but closely submit to the same, as unknown  
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*An Exposition upon Chap. 6.*

to them, only they intimate that to them, it seems just and equall that he should deliver his Church, and no longer suffer the blasphemies of cruall Tyrants.

*Vers. 11. And white Robes were given unto every one of them.]* They are answered in words and deeds, for white robes were given them, this notes the beginning of glory *Moses* and *Elias* talking with *Jesus*, had such shining garments; the perfect robe (though this former be without spot) is referred till the day of judgment. Now for the word.

*And it was said unto them, that they should rest yet for a little season.]* To wit, by him that sate upon the Throne, or the Altar under whose protection they are: Now Christ is called an Altar, because he was sacrificed as a Lamb upon the Altar of the Crosse (or his divine nature) which sanctified and made the sacrifice worthy and able to pacify divine Justice. In the answer note many things. 1. Antichrists time is short. 2. God heares alwayes the prayers of his Saints. 3. The cruelties of the wicked are not forgotten; but shall be revenged. 4. The cause of the forbearance, is first to lead men to repentance, that the full number of the Martyrs may be accomplished. 5. A communion between the Saints above and these below; We ought not therefore to pray to them, being our fellow servants; Neither (though they love us) do they pray for us, because it would derogate from Christ in whose presence they are, as if his intercession were not satisfactory, or he were asleep: however we ought not to pray to them, since they know not our particular wants (though they be in the presence of GOD) For Abraham *knowes us not*, *Exay 93.*

*Act 3. Vision second.*

*Vers. 12. I beheld when he had opened the sixth Seal, and loe, there was a great earthquake, &c.]* This Act consisteth of two parts. 1. Treats of the greater and more horrible confusion of the Christian world under Antichrist, *vers. 2. 15.* then and in the 7. Chap. is treated comfortable things as the sealing of the Elect, to *vers. 8.* I referre these Earthquakes to the last persecutions under Antichrist, upon *Phocas* the Emperours

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proclaiming *Bonifice* the 3<sup>d</sup>. universall Bishop and Prince of Priests (or indeed Antichrist) then the Christian world began to be horribly shaken, for now Christ the Son of righteousness began to be obscured, (that is) the doctrine concerning his offices and benefits darkened; the Moon or Church turned into blood; the Starres or Pastors fall from heavenly offices, the opened Book of Scripture, or the Heaven rolled up and forbidden to be read; the mountains, Kings and Princes (for they are higher then the other people) in Jeopardy. The Islands brought under Antichrists yoke and tyranny: First of the earth-quake, sometimes tis taken in a good sence, as *Heb. 11. I will shake heaven and earth*, meaning, in reforming the world by Christ. Note also that the signes foretold to be at the last day (*Math. 24.*) in the Sun and Moon, shall literally come to passe; when the Isles shall fly away, and mountains were not found; to wit, at the day of judgement.

But here the Earthquake signis the shaking and oppressing the Church by Antichrist, who darkened the Sun, to wit, Christ, and the true light of the Gospel; and the Hypocritical Monkes who wore garments of sackcloth (glorying of perfection) do (as by a true badge) testifie that they live under this darknesse spoken of.

But (say they) the Pope profesteth Christ against all Hereticks.

*Ansiv.* Should he openly cast off the name of Christ, then he could not have brought under his bondage the Christian world? But his coming (as the Apostle writeth) is withall deceiveablenesse in them that perish. *Christ* is darkned, and *Mary* adored, free-grace rejected, for polluted works; the Sacraments changed into Idols, the Gospel into Traditions: scarce any thing but the name of Christ remaining.

*The Moon became as blood.]* The Moon is the Church: Now as the Moon borrowes light of the Sun, so the Church all of Christ.

*Into blood.]* The cruell tyranny of Antichrist: makes the Church red with the blood of the Saints, the oft Massacres prove this in part.

*An Exposition upon*

## Chap. 6.

Vers. 13. *The Starres of Heaven fell unto the earth]* Starres do not really fall, but false ones do; so false teachers like untimely figs fall to the earth, or earthly and worldly affaires; by Antichrist, or the Popes mighty wind, or threatnings, as excommunication or the like.

Vers. 14. *The heaven departed, as a scroll when it is rolled together]* The light, to wit, departed, alluding to the old custome of rolling up their books, (not binding as now) so being shut, they could not be read, but enough to expound this place; either the true Church of Christ shall be hid in the time of Antichrist, or the light of the Scripture shall be darkned, and it forbidden to be read, or in summe shall be shut up.

*And every Mountain and Island were moved out of their places]* That is, Kings, for as mountains are higher then the rest of the earth, so Kings are above other People. Kings are interpreted mountains, Rev. 17. 9, 10. The Empire of Rome is the mountain, chap. 8, ver. 8 the Persian Kingdome is a mountain before Zerubbabel, Zach. 4. 7. the mountains or Empires were moved by Antichrist; Ecclesiastically, when Kings and Emperours were made to kisse his feet; Civilly, when depos'd by him, and some trampled under foot, (witnesses Alexander the third, trampling on Frederick the first;) many of the like nature I omit, and of his boasting himselfe above Councils.

*Islands were moved]* As waters note People, chap. 17, 15. so Islands are nations, and subjects of Princes, now necessitated upon pain of talvation to be subiect to the Romish Bishop.

*Aet. 4. Vision second.*

Vers. 15. *And the Kings of the earth, and the great men, and the rich men, and the mighty men, &c.]* This Aet consists of joy here being treated of the final punishment of the wicked (in the general) at the last day; here the servants of Antichrist (of all sorts,) who have been instruments of his advancement and tyranny over the Saints, or who have drawn their swords for him against them, by reason of Antichrist are brought to miserable destruction, and desire to hide at the

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last day from the sight of the Lamb, who formerly made the poore servants of God thus hide in dens and caves. Now what shall become of the series of Antichrists if their instruments be thus punished? if the serpent be cursed, woe to the devil himself.

*The Wrath of the Lamb]* Christ is never said to have wrath until now. Here is the judgement of the last day treated of, when Christ the Lamb shall poure forth his wrath upon the wicked, saying, *Goyee cursed.* Now this proves Christs divine nature, for Antichrist sure and his adherents shall be afraid of none else but God.

Vers. 17. *For the great day of his wrath is come, and who shall be able to stand?*] To wit, the day of judgement; here is the reason of the wicked's horrour, because of the day of judgement, because of their evil conscience against God, Christ, and the spouse of the Lamb, to wit, the Church. Thus the wicked shall not stand in judgement.

C H A P. VII. *Aet. 4. Vision second.*

Vers. 1. *I saw four Angels standing on the four corners of the earth, holding, &c.]*

**T**Hese Angels were the wicked instruments of Satan and Antichrist, who by fire and sword did endeavour to hinder the preaching of the Gospel, whether Kings, Emperours, Cardinals, Bishops, Jesuites, Fryars, or the like; Now as good teachers are the Angels, as ch 1. 20.) so bad instruments, (as those Ministers of Antichrist) are understood by those Angels here.

*Fourre]* Alluding to the fourre corners of the earth; Now by fourre corners of the earth all the earth is understood, so by fourre Angels many instruments of Antichrist are to be understood in many parts of the earth; by wind the Gospel is understood, by which the spirit is conveyed to the hearts of men, *the wind bloweth whither it listeth,* to blow the wind is to found forth the Gospel; to hinder the blowing of the wind

wind, is to hinder the preaching of the Gospel; the wind cherishes, keeps the aire from corrupting, by its means the trees bud (together with the Sunne) tis piercing and vehement; the Gospel comforts, sanctifies (by conveying the spirit) is the incorruptible seed by which we are regenerated.—Now certainly those Angels were wicked ones, for Christ in the following words says to them, *Hurt not: those that blowed were such teachers as preached Christ sincerely,* (even for many hundred years ago) as *John Scotus* (my Country-man as is beleaved) *Bereagarinus, Bernard, Hierome of Prague*, who strongly have blown by their Sermons and Writings, against the idol of the Mass and transubstantiation; and here I might bring in *Luther* and *Melancthon* with others who began to blow the Gospel of Christ.

*In my native country, Ireland, there is a noted place called Down, where Scotus taught School: By Earth, Sea, Trees] I understand particular Churches, either in midland, wooddy, & hilly countreys, or near sea-coasts (as Irenaeus Scotus flands) not the faithful particularly, because Christ forbids these Churches to be hurt, till the faithful in them were sealed, uns by Con- cession: yet other challenges chalenging to Scotus his birth, forbid these teachers, by their edicts, excommunications, persecutions, forbidding the reading of Scripture, here note two things, 1. Christ hath Preachers of truth in the midst of Antichrists Kingdome. 2. The way Antichrist had to set up his kingdome was by hindring the preaching of the Gospel.*

*Vers. 2. And I saw another Angel ascending from the East]* This is Christ, who came from the East, from an high, from heaven, though born at Hierusalem. He hath the broad seale of heaven with him, by seale I understand that of Election, as 2 Tim. 2. 19. *The foundation of God standsure*, having this Seale, he knows who are his. Now in Christ we are all sealed or chosen before the foundation of the world, allusion is had to Ezech. 9. Christ sealing here, is justifying, regenerating, giving his the Seale (that is the assurance) of Election. Now though all the members of these Churches were not Elected, yet were they seperated from the hurt of Antichrist.

*A loud voice] This notes the power of Christ above Anti-christ.* Till

*Till]* This notes Christs care of his people, forbidding the hurting of the Churches till his Saints were called home — lest they might be promiscuously wrapt in the danger of seducement, but afterwards they might hurt them.

*Vers. 3. Till we have sealed the servants of God &c.]* Meaning his Ministers with him, not the Angels before mentioned which hinder the blowing of the wind.

*In their foreheads]* alluding unto Ezech. 9. 4. but the Seale here is internal, imprinted in the elect by Gods eternal purpose, together by sealing them in vocation, justification, sanctification; invocation on the name of God hating, Antichrist and Idolatry, so that one may run and read whose servants they are as plaine as if it were written in their foreheads; hence observe twelve things flowing from these three verses, 1. Antichrist hates the truth of the Gospel (for tis a discovering his nakednesse.) 2. The Gospel sanctifies, and cherishes mans nature. 3. Satan and his instruments are under the power of Christ (hurt not says Christ.) 4. Christ is God, for he has the Seale of election. 5. He takes much care of his people (hurt them not). 6. His Gospel is preached, and he has sealed ones in the Kingdom of Antichrist. 7. There is a set time of our calling — till we have sealed. 8. Christs servants are to be known by their profession of him, and obeying him, (in their foreheads). 9. There is an assurance of salvation to be had in this world, understood by the word sealed; for the use of a Seale is to confirme (so that the Saints need not feare falling away). 10. There is a certayne number of the Elect. 11. Christ and his Ministers do co-work (till we have sealed). 12. All the sealed ones are servants to God.

*Vers. 4. Of all the Tribes of the children of Israel]* That is, of all Nations imitating the true faith of the true Israel, because God has elected to salvation some out of every part of the world, says *Anonymous* upon the place, or as ch. 5. 9. *Thou hast redeemed us out of every Nation, kindred, tongue, people;* here is a certayne number put down for an uncertaine (though there be a set number elected and known to God) the Tribe of *Dan* is left out, not because Antichrist was to come out of that Tribe (as the Papists affirme, and many of the Fathers,

*An Exposition upon**Chap. 7.*

grounding on Gen. 49:17. *Dan is a Serpent in the way*) but because that Tribe forsook the fellowship of their brethren, and became like Gentiles, *Judg. 18:1.30.*

Vers. 9. *After this I beheld, and to a great multitude which no man could number,*] This shewes this to be a differing act from the former ; the sealed ones were in earth, but this great multitude is seen in heaven, before the Throne; the sealed ones note the Church militant, this multitude the Saints in heaven observe, as in chap. 6, 12, 14. Antichrist makes a great earthquake in the Church, and darkens the Sunne, makes the heavens depart as a scrowle ; so on the other side, here the Gospel is preached, though hindred chap. 7. ver. 1. and the Elect sealed. And as the Antichristian adversaries tremble at the last day ; chap. 6. vers. 2. last. So the Martyrs and sealed ones, chap. 7. ver. 9. Enjoy eternal felicity; the multitude are those under the Altar, chap. 9. And the hundred fourty four thousand sealed ones, ver. 4. They had white robes, to note their glory; and palmes in their hands, to note their victory and reward, for the palme was given in token of victory of old.

Vers. 10. *And they cried with a loud voice, saying, salvation to our God]* The Angels, Elders, Beasts, nay the whole Assembly of heaven sing joyfully to God and the Lamb : but the Antichristian adversaries say to the mountains fall on us; this thanksgiving of the heavenly inhabitants is indifferent plaine, therefore for brevity sake I omit it.

Vers. 13. *One of the Elders answered, saying unto me, what are these which are arrayed in white robes?*] The Papists say Peter, I beleive twas the same that chap. 5. 5. said Weep not one that was next to John ; who asks who they were in white robes, not as doubting, but to take occasion to instruct John, as the Baptist once sent his disciples to Christ to confirme them of the Messias.

Vers. 14. *They have washed their robes in the blood of the Lamb]* hence their whitenesse ; hence they are before the Throne, or enjoy felicity, not because of works or martyrdome then.

*And serve him day and night]* That is, ever : for there is

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*Chap. 7.**Chap. 8. the REVELATION.*

no night, where all Saints shine as the Sun, —but tis spoken to our capacity.

*In his Temple]* To wit, Heaven. The Lamb and the Almighty are the Temple of it.

*Christ shall dwell among them]* That is, they shall for ever enjoy the favour and glory of God. Thus much for the positive good they shall enjoy. Now followes what they shall be freed from.

Vers. 16. *They shall hunger no more]* Hunger and thirst and heat are put for all the defects and troubles of this life, as tears note the afflictions and sorrowes of it, which Christ will deliver them from ; for he will feed them with satiety of joyes in his presence ; And will lead them to the fountains of living waters of comfort. *For in his presence is the fulnesse of joy*, as in his absence are miseries for evermore.

*CHAP. VIII. Act I. Vision third.*

Vers. 1. *There was silence in heaven about the space of halfe an houre.]*

**T**Hough the 7. Chapter concludes with the day of Judgment, and the freedom of Saints from all miseries, yet this silence I understand not of that tranquillity which we expect to follow that day, because that is to last for ever, this for halfe an houre ; what then? by it I understand a short space, in which (the former Vision being Acted) John had permission to desist from the contemplation of these high mysteries, and to prepare himself to contemplate on new Visions.

Vers. 2. *And I saw the seven Angels]* The seven Angels whom he saw before, Chap. 4.5. to whom Christ that sate on the Throne gave seven Trumpets to sound withall.

*Who stood before God]* Their office was (as Heralds) to stand in the presence of God speedily to performe his commandments. Now these Angels do represent the Ministers of the Gospel ; who, as trumpeters by commission, were to cry aloud, and

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and proclaime the will of God: Seven is a perfect number, it notes Christs sending a compleat or perfect number of Preachers, or labourers into his harvest: yet 'tis supposed the seventh means the Archangel mentioned, 1 Thess. 4. 16, to sound at the last day.

Vers. 3. *And another Angel came and stood at the Alter.*] Christ (before these Ministers begin to preach or sound, steps in to sanctify them, by sending them his spirit to enable them to go through with their work) comes forth with a golden censure. I follow *Anonymous* upon the place: who by the Altar understands Christ, under whose protection the Saints are, chap. 6. 9. By the fire of the Altar his spirit, which as fire descended and lighted upon the Apostles, Acts 2. Thus 'twas cast into the earth; Now as the fire is from the Altar, so it notes the spirit to be God and from Christ: If I go, I will send you the comforters, says Christ. Here note an allusion to be had to the Types of the Old-Testament, where the Priest went to the Altar, whereon continuall fire was preserved; *And he took a golden Censure, and he put incense therein*, which being kindled by the fire of the Altar, was resolved into an odiferous smoke acceptable to God. Now in heaven there is no Altar but Christ, who as our high-Priest appears, being God and man, who sanctifies the prayers and endeavours of the Saints with the Censure, that is, his most precious death and passion, which he applies to the Saints; which is expressed in that he offered up the Incense with, or to the prayers of the Saints. Thus by prayer Christ offering up the Incense of the application of his passion unto it, the Saints may get the assurance of Christs death, and consequently of eternall life: Now upon Christs offering himself up for us, and upon the preaching of the Gospel, comprehended under the word voyces; there followed the thundering of Tyrants, the lightnings of Heresies (you see they be dangerous) and the great earthquake of Antichrist spoken of chap. 6. 12. where observe that this part of the Vision agrees with that in chap. 6. Christ at the Altar giving seven Trumpets to seven Angels, here resembles Christ on the white horse there. The thundering here after the voyces, or preaching of the Word, and the fire of the

Altar sent, or Spirit given to the Church, resembles Christ on the Red horse. The lightning which burnes, destroyes and makes look pale (as experience testifies) resembles CHRIST on the pale and black horse of sickness and heresie.

Vers. 6. *The Angels prepared themselves to sound.*] To wit, now after that Christ had sent his spirit, till then the Apostles were not departed from Jerusalem, nor these Angels to sound; Thus then the seven Seals and Trumpets agree, and perhaps the voyals for Christ signified the same thing to John under severall formes.

Vers. 7. *The first Angel sounded, and there followed haile,*] By this expression, the contradictions and persecutions of the enemies of the Gospel are set forth; for as haile is hurtfull to green Corne, so is opposition and gainsaying unto young believers; fire and blood resemble persecution and banishments which happened to the Disciples when the Gospel began to be preached from Pentecost, and forward as the Acts of the Apostles witness; it has allusion to the seventh plague of Egypt, and agrees with the first Seal; by this means most of the Apostles and cheif Teachers in the Primitive time, meant by trees, were burnt up or destroyed; And divers (even very many) Saints as green grass (being weaker then the trees) were consumed, at least bodily. This may teach all sincere Teachers to expect at least haile, that is, contradiction, its well if not fire and blood; let us be however, like the trees planted by the water side, Psal. 1.

Vers. 8. *And the second Angel sounded, and as it were a great mountaine burning with fire, &c.*] This Mountain I beleive not to be immediatly the devil as some think, but the Roman Empire (for he began not to burne with envy against the Church now, but was a murderer from the beginning) perchance stirred up to do this mischeif by the devil. Now the Kings and Emperours or Empires, are mountaines, is said chap. 6. 14. being higher then ordinary; but what high mountaine was in the world now (in this sense) but the Roman Empire? The Sea is the gathering together of waters, and by it either the world or Church is understood. Now the Roman Empire

violently rushed in upon both, and in the Church with fiery rage oppressed many thousand Saints, witness the many persecutions. Thus the Church was the red horse, red with the blood of Martyrs; Many in the Church bodily were destroyed understood by creatures dying in the sea.

*And the third part of the ships were destroyed.]* That is, many Teachers who under Christ, were able to manage the Sea or Church; (see the skill that ought to be in the Ministers of the Gospel,) but their souls were not lost, though they were bodily destroyed, since Christ was aboard; but here is comfort, not all, but the third part of the sea was blood; also the Sea quencheth fire, so the Church through Christ shall have the victory at last. And perchance it might be spoken, because the Roman Empire should embrace the faith of Christ as Constantine did. Thus the mountains was swallowed up with the sea, but by this means Antichrist was nearer home.

*Vers. 10. And the third Angel sounded, and there fell a great star from heaven.]* Here as Chap. 6. are denoted all Arch-heretics, who for many years after the Apostles deformed the Church: but especially here is signified the Apostacy of the Bishops of Rome, as it were falling by degrees; For indeed above thirty Bishops before Sylvester, for the most part shined as stars in heaven, and suffered martyrdom for Christ; But after peace brought in by Constantine (tis pity such fair weather should do hurt) the Roman star like the Babylonian Lucifer (or the devil himself) began to lift up himself above his fellow Ministers — — — Sylvester is said to be the first that much degenerated, burdening the Church with Heathenish rites and ordinances.

*On the third part of the Rivers.]* By Rivers I understand the Bishop (successor of Sylvester and other Teachers) from whom divine doctrine ought to flow to others: By fountains I understand the Scriptures: by waters the comforts and doctrines of Scripture infected.

*The starre was called Wormewood.]* From the effects of it, because it did imbitter. — — — Thus also did Arius that Heretick imbitter the Rivers (partly by force, partly by curning) that who drank did endanger their salvation, here is an

allusion to the waters of Marah, this bitterness continued until Gregory: Too too long had it pleased God otherwise, yet here is comfort, since but the third part of either was infected.

*Vers. 12. And the fourth Angel sounded, and the third part of the Sunne was smitten.]* In the sixth Seal there is a total Eclipse threatened, the Sun should be as dark as sack-cloth of hair, that is very dark; but here only the third part of the Sun is smitten, yet the apparitions much agree; or as the pale horse noted the sickly estate of the Church, (of which see the exposition) so somewhat of the same thing is here foretold; the Sun shadows out the chief Prelates, as Pope & Cardinal, who ought to shine forth in life and doctrine; the Moon which receives her light from the Sun, signifies other inferior dependent orders, as Priests and Curates. — — — The stars being less in light, signify the layity (thus *Anomimus* upon the place) all which grew sickly pale and dim in the matters of Christ, yet here is comfort only the third part, for Antichrist was not yet lifted up into his seat.

*Vers. 13. And I beheld, and heard an Angel flying thorough the midst of heaven.]* John saw this Angel fly in the midst of heaven, which noted some notable Minister living in the Church or Kingdome of grace, who spoke of the miseries of the Church ensuing; 'tis conceived Gregory Bishop of the Church of Rome was meant by this Angel, who as a heavenly Herald foretold of the grievous calamities to befall the Church by Antichrist, witness his Epistles to the Emperour Mauritius.

*Woe, Woe, Woe,]* noting the three following Trumpets, or many great miseries ensuing.

*To the inhabitants of the earth]* Noting earthly-minded men, and hypocrites contradistinct to Saints, whose names being written in heaven were more happy. Note how Muck-wormes and Hypocrites are called inhabitants of the earth, but Saints as they have their Original from, so their conversation in heaven.

CHAP. IX. *Aet. 1.* continued.

**N**ow follows the first and sixth Trumpets, the first presaging the dissipation of the Western European Churches by Antichrist. The sixth, the destruction of the East by the means of the false Prophet *Mahomet*, and the Turks after him, these began to blow together as it were, of which histories sufficiently testify.

Vers. 1. *The first Angel sounded, and I saw a star fall from heaven unto the earth]* who this Angel or Minister was, is not certainly known (perchance the said *Gregory*) upon whose preaching this starre fell; but the star notes some notable Bishop, falling from the heavenly truth to earthly traditions and doctrines of devils, —— certainly as Christ did not signify the devil by this starre (fallen long since, of which therefore *Iohn* needed not to be informed) so certainly 'twas not *Luther* a poor Monk, who had little, and left nothing behind him, except footsteps of Reformation. The starre notes some notable Prelate long before him, who began to ruine the West, as *Mahomet* did the East, and 'twas none but the Pope of *Rome*, (signified by the star, *chap. 8. ver. 10.* who burning as a Lampe, that is, clearly and gloriously (as the Bishops of *Rome* did at first) yet did fail at last, and together with *Arrius*, (not *Mahomet*, who neither was one of the stars of heaven, that is, of the Ministers of the Church, nor did ever shine, being a wretched villain always,) imbibited the waters by false doctrines, traditions, heresies. Now to whom or what Ecclesiastical person can this be applied, but to the Anti-christian Apostacy of the Bishops of *Rome*? *Gregory*, as all know, makes him to be Antichrist that should affect the title of Universal Bishop. *Boniface* the third his successor, three years after his decease, was declared by *Phocas* the intruder, (as all agree) universal Pope, chief Priest, or Bishop of Bishops. Behold the Star; though this is not to be applied to *Boniface* alone, who sat not on the chayre scarce a yere, but to his Successors the whole Series of Popes.

*The Key of the bottomlesse pit]* by Key power is meant,

(for

(for he that hath the Key of the house hath the power of the house.)

Now the Pope says he hath the power of hell or the bottomlesse pit, to damn whom he will, and to deliver whom he will; thus he is the Angel of the bottomless pit, *ver. 11.*

God permitting, the devil tempting, *Phocas* gave him this power, behold the man; Christ then though he gave the first Bishop of *Rome*, (and all other) the Key, that is, power of binding and loosing, casting forth, and receiving in, according to the word; yet the Pope having thrown away Christs Key, he makes use of Satans usurped one. This his triple Crown can prove, whereby his power over heaven, earth and hell is meant; but enough his practice makes him known. Where note Christ hath the Key properly, as head of the Church and Mediator; the Pope usurpingly and deceitfully, as Angel of the bottomlesse pit, (not of the Church) or sink of hell; also God suffers the sin, by it to punish another sinner, to wit for not receiving the knowledge of the truth, *See 2 Thes. 2. 10, 11.* and *Rom. 2. 24, 26.*

Vers. 2. *And he opened the bottomlesse pit, and there arose a smoke out of the pit.]* Hell and the doctrine thereof was shut up by the Prophets and Apostles who led men to the true fountaines out of the snares of Satan, but the Pope has opened it to the destruction of poore souls; behold the smoke of the pit. I mean the Popes black divinity, worshipping of Images, forgiveness of sins by Masses, Pennance, Almes, Pilgrimages —— of which the Volumes and practice of Papists sufficiently testify. Now as smoke doth hurt the eyes darken the aire, cause things not to be seen as they are, so doth the doctrine of Papists.

*And the Sun and the Aire was darkned by reason of the smoke of the pit.]* Christ the Sun of righteousness was obscured formerly in part by Hereticks; but after the fall of this star much more (as the times after *Boniface* the third make known) the Aire (signifying the Church) as receiving light from the Sun (as the Church doth from Christ) was darkned: and no wonder; for if the doctrine of Christ be darkned, how shall the Aire or Church have light? Thus 'tis plaine, though the Papists

pists profess they know God, yet in works they deny him; Note, that some by Aire understand the Scripture which conveys the light of the Sunne (as the Scripture doth the light of Christ) which was much darkned by Popish doctrines and expositiōns; If the Aire signifie the Church, yet Christ had the sealed ones, and consequently a Church notwithstanding this darknesse among the Papists.

Ver. 3. *And there came Locusts out of the smoke]* After the falling of the Star; First, the bottomlesse pit was opened (there the Angel of the bottomlesse pit takes the Keyes, to wit, absolute authority upon him.) Secondly, there followed smoak, to wit, divellish doctrines. Thirdly, the darkning of the Sunne and Ayre, Christ and the Church. Fourthly follows the generation of the locusts; they are small creatures, having little wings, by which they lift up themselves a little from the earth; and seem rather to leap then to fly, but in some parts of the world there be some have bigger bodies. God plagued Egypt with an Army as it were of locusts. John the Baptist did eat them as well as wild honey. Pray mark; do not the Monks, Fryeryes, and religious Orders (as they call them,) come out of the gulf of the sea of Rome? sure not by Christs authority or his word; the opening of the pit brought them: so then the Goths army cannot be here understood, which came not out of the pit; but the Popish Clergy, who seem to be holy, to fly a little from the earth, but indeed are as the locusts, gorbellied devourers, and earthly; some are greater, behold the Bishops and Cardinals. — And as the Baptist did eat locusts, so some have fed on those (as I may so say) but with this difference to their destruction. Who as locusts skip in the Summer, sing and delight in ease, but the Romish Clergy where are greater troops then of Locusts? Where then of Fryers? What creatures destroy more then the Locusts? Who more then the Romish Clergy? who devoure widowes houses, gather infinite riches without labour, build Colledges & palaces; but as the Locusts, do good neither to God nor man. • If it be objected that thelie cannot be understood of the Romish Clergy because ver. 4. these cannot hurt the sealed ones, but Antichrist and his instruments shall kill the two Witnesses, Chap. 11, ver. 7.

I an-

I anlyer, they may kill them, yet not hurt them (in this sence) the outward killing (of which in its place) may befall the Saints, not the inward hurting of the soule, for they are sealed by election, redemp:ion —

*And power was given them as the Scorpions of the earth have power]* The Locust being a little weak creature, has power onely to hurt herbs and flowers, which it destroys much; but these Locusts in the text have a power like a Scorpion; now the Scorpions hide under stones and clifts of wals, and hurt and poyson unawares those that passe by; also a Scorpion is a little worme and no way terrible to the sight: Thus the Romish Clergy seem little, but have great power from Antichrist and Satan; God permitting to punish those that obey not the truth,) they seem as friends, no way terrible, but destroy both estates and souls for their own gains, and as Scorpions lie hid, so Monks and Fryars — out of Cels, Monasteries and Fryeryes unawares, wound those that come to them, by false doctirines, confessions, and the like.

Ver. 4. *And twas commanded them that they shold not hurt the grasse of the earth]* to wit, by God, who hath a secret restraining Providence, so that these locusts cannot rage and range over all; by grasse understand the godly; and perchance the same may be understood by green things, though some understand the Civil Magistrate; for by green things some conceive green wood is meant, which is strong (no doubt the Civil Magistrate may deal with wicked men, such as the locusts, Antichrist, and those that are without). Now Christ defends these Magistrates who withstand popish doctrines, from this hurt of the locusts. By trees understand such godly Pastors and Teachers (who are strong and rooted in Christ Jesus) as contradict the wicked devices of Antichrist; none can pluck these out of the fathers hand; thus God had an unhurted Church in the Papacy before Luther, yet not the Papacy; here the feeding perchance of the spiritual locusts is noted, not on grasse, herbs, or the like, but on cates and delicates, but chiefly hence observe that the locusts can hurt only the disobedient, (and that by a just power and punishment from God on them) and the unsealed ones, as chap. 7. ver. 2.

Ver. 5. *And it was given them that they shold not kill The*

first limitation was that the Popish locusts should hurt only the unsealed ones (of which sort Antichrist and the locusts are) the elect Christ preserves from the mortal biting of the locusts. 2. They should not kill men : but torment them. 3. The limited time should be five moneths ; these Ecclesiastical locusts were not (as the Gothes and Vanda's had,) to kill presently, but perchance by a worse lingring disease, to torture and torment the consciences of men, as by penance, satisfaction, merits of good works, pilgrimages, purgatory, images, —— by which deceitful doctrines the souls of men (as on a rack) are continually wracked, nor being taught true Justification by the blood of Jesus. Thus God by the locusts justly punisheth those that receive not the knowledge of the truth.

*Five moneths.]* doubtless here is a definite and certain number put down for an indefinite and uncertain; by it is meant — a short time which God had set these locusts, and their biting which they cannot passe. Now if it be objected, that their biting hath lasted long; know a thousand years with the Lord, are but as one day; God be thanked, long since many kingdoms feel not the smart of these locusts: their biting in my native country Ireland (and other places) has begun long since not to be forcible: and sure the five moneths with us in England are already expired: we fear none of those Popish locusts.

*And their torment was as the torment of a scorpion &c.]* when a scorpion biteth a man (to take the sense of the place) the pain at the beginning is not great, but suddenly so increaseth, that if remedy be not had, it will within few hours kill the wounded person; so though men regard not at first the biting of the spiritual locusts: yet at the houre of death, if not before, all things appear horrible and mortal.

*Vers. 6. And in those dayes men shall seek death and shall not finde it.]* Here is noted the condition of mad men, shewing how this biting shall infatuate, befoole and besot people; these little spiritual Locusts have many years even befooled many Kings of the earth and (otherwise) wise men; some have layed down the Scepter, and taken themselves to Monasteries

steries, persuading themselves (so these Locusts have wrought on them) that eternal life was comprehended under a Monks hood; and that a little holy water (as they call it) can purge sin, whereby their consciences have been so troubled (wanting the true peace and comfort of Christ) that they desired rather to die then live, so that they might be out of this torment: but they shall not obtaine death, nor lay violent hands on themselves, partly through feare of death — (which is alwayes terrible to men not acquainted with Christ) yet to shun the former torment, like mad men they seek it.

*Vers. 7. And the shapes of the Locusts Were like unto horses prepared unto battle.]* John really in the Vision (as I may say) saw this strange monster, as 'tis here described, which signified the Romish Clergy; now by the effects and adjuncts we may see how these Locusts are shaped like horses; for these Locusts are fatted in their Cloysters as horses in a stable, and being strengthened by the King of Locusts the Pope, having the Devil (as a furious rider) on their back, they oppope the Gospel of Jesus, and are ready upon command given, to destroy either King or Prince (thus they furiously rush upon any as the Horse into the battle). Note, that as Christ in the Primitive times had a godly company of Teachers that carried him on the white horse, so Satan & Antichrist are in some sense carried by the Locusts or spiritual war-horses.

*And crownes on their heads.]* Either because the Fryers cut and shave their haire crown-wise; or in respect of the great kingly power the Popish Clergy usurpe over the consciences of men, though according to the letter it may be taken, for the King of Locusts (the Pope) wears a triple crown of pure gold upon his head. O brave Vicar! and the Cardinals, Bishops, Abbots —— shine like Princes, that one may demand, is this thy sons garment?

*And their faces were as faces of men.]* Meaning the Popish Clergy; who because they do not marry (yet do worse) as others do, but live retiredly, and separate themselves from men and the world (as Monks —) because they also are more wily and subtle then ordinary men (and for many other reasons, which for brevity sake, I omit) they are said to be but

*Vers. 8. And they had haire as the haire of women.]* They delight to cherish and soften and dresse their haire (and by a synecdoche, other things practised by women; are comprehended here) thus the Romish Locusts are effeminate, using much curiositie to shave and compose their haire, to wear gorgeous and silken apparell (as women.) —

*And their teeth were as the teeth of Lyons.]* Here is noted their cruelty; though they pretend mercy, piety, religion, many poor souls have they crushed by their tortures; witness the inquisition of Spaine; which though made and pretended for the Moores, yet destroyes Christ's servants. Also by their Lyons teeth is understood their snatching all things, devouring widows houses, laying waste Orphans fields. By their Lyons teeth the Romish Clergy in their wricings and disputations tear the Truth. —

*Vers. 9. And they had breast-plates, &c.]* Iron breast-plates keep off blowes; so these spirituall Locusts are not easily hurt. For first their Priestly priviledges exempt them from any civill power; so that the Magistrate dare not touch (without endangering the Popes curse). Secondly, they have Kings, Princes and great men to patronize and prote& them. Thirdly, they are by severall orders, societies, fraternities, vowed, — so linked together, that as they may hurt any, so none may hurt them.

*The sound of their wings was as the sound of chariots.]* As Locusts with beating their little wings together, can make a great noise; So the Romish Clergy by their many priviledges (by which as by wings, they are lifted up above the condition of all other men) make a dreadfull sound. The Chariot notes majesty (and terror if in a battle, whether they oft carry Priaces and Generals); so these by their priviledges are terrible, their sermons spare none, of what rank or quality soever, keep all under with fear of excommunication.

*Vers. 10. And they had tails like unto Scorpions.]* Of the Scorpions striking, see vers. 5. Note the Locusts had faces like men, seem as friends, and promise salvation; but in fine wound as Scorpions, through false doctrines, purgatory and the like; thus they have a taile (or sting) causing sorrow at last.

Voc.

*Vers. 11. They had a King over them, which is the Angel of the bottomlesse pit.]* The literal locusts have no King, Prov. 30. But these are more wise and politick, having a King to prote& them. His name (from the effect) may be well called *Abaddon* or *Apollyon*; that is, a destroyer (in Hebr. and Greek) for he destroys the Church. Or the Angel of the bottomlesse pit; to wit, the Pope, for he opened and preached the doctrine of hell, of which see vers. 1. Now as we have noted on chap. 1. v. 20. Angels are Ministers; so the Pope here is an Angel (and so is the devil) but a bad one.

*Vers. 12. One Woe is past.]* To wit, to John, in the Vision; otherwise this woe of the Locusts torturing, in many places is not yet past. Note how the Locusts kingdom is a kingdom of woe and misery to men.

*And behold two more come hereafter.]* One upon the easterne Churches by Mahomet; the other upon Antichrist, and the wicked at the sounding of the seventh and last trumpet.

*Hereafter] to be set down by John* (for he had seen them, though not then writ them) indeed they came together; I mean, the eastern and western Antichrist (as I may say) by Mahomet and the locusts with their King; though John saw one after another in the Vision, implied in the word hereafter.

*Vers. 13. And the sixth Angel sounded, and I heard a voice from the four horns of the golden Altar.]* This golden Altar is Christ, the author of the Revelation; (there is no other Altar in heaven) who is both the high Priest of and sacrifice for his Church. (See chap. 8.) This voyce is from Christ, commanding the four Angels to be loosed as actors of the future tragedy. In the sounding by the Angel, I know no mystery; John by this means is stirred up (and we are) to take notice of the future events,

*Which is before God.]* As the Altar in the Vision seemed to be before God; So Christ is in the presence of God to appear for us, as our intercessour. Concerning the four horns, see Exod. 30. 10, they were Types of Christ's expiation of our sinnes.

Vers. 14.

Vers. 14. *Saying to the sixth Angel which had the trumpet]* John perchance heard Christ's voice (as from the Altar) commanding the Angel after he had sounded, to loose the four Babylonian Angels. By which, Christ's divine authority commanding the Angels of heaven, appears.

*Loose the four Angels which are bound, &c.]* It seemes by divine providence hitherto they were bound; but now at Christ's command let loose to punish the Christian world for idolatry and wickednesse. Now who more punished the Christian world then those four Nations, *Armenians, Arabians, Saracens, Tartarians* (from which last came the Turk, though now all four are comprehended under the name of *Turkie*). *Euphrates* formerly did bound the Roman Empire, separating the Christian world from the barbarous people who inhabited beyond it (where they were bound) but now loosed. So these Angels are four Nations; who at an appointed time brake forth with their hostile armes upon the Christian world in the raigne of *Heraclius* the Emperour; the occasion this; the said Emperour having ended his warres with the *Persians*, dismissed without pay his Saracene soldiars which he had then in the army, which they nor well liking, by the counsell of the false Prophet *Mahomet*, after they had drawnen the rest of the *Arabians* into a society and war with them, they with their captain *Homar* in short time brought under the neigbouring Provinces of the Romane Empire, establishing the blasphemies of *Mahomet*, and rooting out Christian Religion (which was much corrupted;) to these Arabians the Turks a people of *Syria* (now *Tartaria*) joyned, professing Mahometisme; over whom (to be brief) *Ottoman* a Turk, became Emperour, who and his succellors since the yeare 1300, have subjugated great part of the world; so that *Keckerman* thinks Mahometisme is more and larger professed then Christianity. But enough; he that desires more satisfaction in the Turkish original and conquests, may read *Knowles* his Turkish history.

*Four Angels]* They are called Angels in respect of their ministry, God stirring them up as his instruments, Officers and Angels (as it were) to punish the idolatrous world. So then

these Babylonish Angels (for *Euphrates* which was the bounds to these Nations, run through *Babylon*) came not but by permission and divine Providence.

Vers. 5. *The four Angels were loosed]* God spake, and it is done.

*They were prepared for an houre, and a day, and a month and a year]* God has set a time to the tyranny of the four Angels; 'tis his mercy to mitigate his judgments. Here is a short time set them; but to say how short or how long, I beleue none knows, though Brightman has taken pains herein. But we hope their strength decayes dayly; of which see Dr. Heylins *microcosmus in Armenia*.

*For to slay the third part of men]* Here their cruelty is noted; they are of a murdering disposition. True, they obey God in the executing his judgments, and are his servants (as Nebuchadnezzar was) though they intend not so, nor know they to serve him. They aime at nothing but rapine, murders and the advancement of Mahometisme; so though they came by commission from God, and act (as Pilate) by Gods leave and counsell, yet heel pay neither no other wages for their service then hell and destruction, wherewith he has long since rewarded Pilate in part, and deferres the rest untill the day of judgment.

Vers. 16. *And the number of the armie of horse men were two hundred thousand thousand]* Noting the Turkish forces to consist of horsemen especially, of which one Emperour of the Turks can bring forth more to a battle then all Christian Princes joyning together. 400000. is common.

*And I heard the number of them]* John having named the number of the Turkish horse (noting what an innumerable armie the Turks sometimes draw into the field) least it might seeme incredible, affirms he heard the number of them; to put all men out of doubt. I well remember that living in the University of Ireland, a gentleman that newly came from Scandrown or *Alexandretta* told me, he saw the Turkish army march by to recover *Bagdet* or *Babylon*, and that the army was above a week marching by, consisting of fifteen hundred thousand men, with which he recovered *Bagdet* from the *Persian*. By which

which however I may guesse thus much, that the Turkish forces are incredible many.

Vers. 17. *And thus I saw the horses.]* To wit, in the Vision; otherwise, neither are horses in heaven, nor such a number in one army in earth. *Xerxes* came nearest.

*They that sate on them had breast-plates &c.]* This Nation (of Turks) carries not so much harnesses of steel (for they come light into the field, the readyer to assault, fight or flye (if occasion be) as strength of nature; for the breast-plates here mentioned, note the inward courage of the Barbarians, for their breast-plates were of fire, jacinth and brimstone; noting their fiery cruell natures; jacinth is in colour like fire, and brimstone is easily kindled; so are those Barbarians quickly incensed and provoked to warre, where by fire they make great desolation.

*And the heads of the horses, Were as the heads of Lyons.]* The Lyon is a generous, strong, cruell beast. It notes the swiftnesse, and valor of the Turkish horse, in which they most confide, and hope for victory. The Locusts teeth were Lyons, but these horses heads are such, because the Locusts deal more lecherous (the teeth being covered with the lips), but these Barbarians are more open, breathing nothing but war and destruction professedly.

*And out of their mouthes proceeded fire and smoake, and brimstone.]* Out of the mouthes both of horse and rider; noting the feircenesse of their war-horses, but chiefly this is to be applied to the rider. Brightman applyes this to the Turks guns out of which come fire, smoake — yet perchance the savage, heinous cryes of these Barbarians (which they eye before they begin battle, to terrify the adversary) may bee understood by fire. So their blasphemies against Christ may be meant by smoake, which proceeded out of their mouthes, as by brimstone may be meant the stinking sulphureous doctrine of that wretch Mahomet, wherewith millions of souls are and have been destroyed.

Vers. 18. *By these were the third part of men killed.]* Great has been the Turks successe; many Kingdomes and Nations have

have they devoured; and though the Christians have given them many defeats (witnesse brave Scanderbeg, Hunnades King of Hungaria, and the Venetian, 1571) yet finally, by multitude they prevailed. They have conquered the third part of our cities, Provinces, Kingdomes, Churches, and Armies. The holy war (of which see the sweet-tongued Mr. Fuller) destroyed many hundred thousands of the Turkish men; yet they (through sundry accidents) slew many more hundred thousands of Christians, and at last went away victorius.

Vers. 19. *For their power is in their mouth and in their tailles.]* How they kill with their mouth, is laid vers. 17. now they kill with their tailles; (the tailles are behind, by which the retreats of the Turkes are noted) either wounding and killing by deceit, and fraud, by lying in wait for poor Christians, or by perfidousnesse (though they oft keep their promises —) or by wounding with their arrowes upon a retreat, fighting backward, as the Parthians of old, who were most feared when they turned their backs. Either then by serpents tailles we may understand their deceit and fraud, or their shooting headed arrowes (and perchance poysoned) upon their retreat. The retreats of the Turks are cunning and dangerous; compared to heads therefore, and to serpents tailles.

Vers. 20. *And the rest of the men which were not killed by these plagues.]* The sins of the Eastern Churches (as Idolatry that mother of mischeif) caused this loosing of the four Angels bound formerly by Esphrates. Now if God so punished these, shall he spare Romes Idolatry? but shal I say, shee'll say, she worships not the Image, but the party exprested by it. *Ans/w.* And truly when Israel worshipped the calfe, *Exod. 32.* and said, *this is thy God, O Israel, which brought thee out of the land of Egypt,* vers. 4. can I think they were such calves, as to think this Idol-calf brought them out of that land? doubtlesse they were not such fots; they saw the powerfull hand of that God on Egypt, on the Sea, and they see this is the work of their own hands — but they thought to expresse that God, by this calf or oxe; yet how displeased is God with them? may the learned Jews have a saying, *that no punishment ever happened*

ned to them in which there was not an ounce of the golden Calfe, grounding on *Exod. 32. ver. 34* *Neverthelesse I. will remember to visit this sin upon them.*

*They repented not of the works of their hands.]* The end of Gods judgments is not for destruction, but instruction and amendment of life.

*Ver. 21. Neither repented they of their murther, &c.]* Here I observe, that the Eastern Churches were addicted to strange sins as sorceries, impurity of life (living many unmarried, I mean of the Clergy) Sacrilegious, for the Clergy under specious pretences, did devoure Widowes houses — — yet repented not. O Rome look to thy own self, for thy neighbours house is fired, and thou lyest impenitent, though guilty of the same sins; truly you may expect the four Angels to kill the third part of you, since you thus provoke God to withdraw.

C H A P. X. *Act. 2. Vision 3.*

*Ver. 1. And I saw another mighty Angel come down from heaven.]*

**H**ere in this Act are comforts for the godly under so long continued afflictions : as the fifth Seal contained the comforts of the Martyrs under the Altar, in respect of the evils of the foregoing seals ; so this chapter belonging to the sixth Trumpet doth containe consolations against the evils of the foregoing Trumpets, which I have already mentioned in the preceding chapters. — —

This mighty Angel is Christ, whom John saw in a Vision descending from heaven, not by a local motion, but by the presence of his Spirit and special help, to relieve the afflicted condition of his Church. Thus Christ has promised to be with his Church to the end.

*Clothed with a cloud]* This notes the majesty of Christ, for God in old time oft appeared to the people in a cloud. So then Christ clothed with the cloud of our flesh is not here meant, because his birth is not here treated of, but his

coming

coming to assist by his spiritual presence, nor his coming in clouds at the last day is not to be here conceived, but *chap. 19. ver. 11.* —

*And the Rainbow on his head]* The Rainbow signifies mercy, because God set it in the cloud as a signe he would not destroy the world by water any more, notwithstanding the sin of man. Christ comes to his poor afflicted Church as a Messenger of peace and mercy (who is our peace, and procured us mercy) a comfortable signe for an afflicted people, promising one day to his true servants eternal rest and peace.

*His face was as the Sun]* Noting two things, Christs glorified condition and his being the Sun of righteousness, illuminating his Church, dissipating the tempests of calamities, promising as it were by the clear beams of his countenance to dispel adversity from his people.

*His feet as pillars of fire]* Pillars note strength to uphold, fire notes Christ refining his Church ; for fire consumes chaff; also hereby is noted Christs consuming his adversaries and enemies ; so Christ appears as upholder of his people, refiner of his Church, devourer of his adversaries : Thus Christ the strong Angel is above the Locusts and like the Sun looks upon the rage of the four Angels loosed and the rest of the adversaries, ready to support, refine, consume.

*Ver. 2. And he had in his hand a little book open]* This is the same book which was formerly sealed with seven seales, which Christ opened and holds it to in his hand; 'twas lesse now, then when the seven seales were one, for now many events were revealed to John out of it, and the seales taken off.

*Quest.* Why doth Christ open the book and now keep it so?

*Answ.* Because Christ is the revealer of secrets, and of the will of his Father, and he keeps the holy Scripture open, so that the Locusts nor their King (notwithstanding the smoak of the bottomless pit) can darken the truth of Jesus totally; nor the armies of the Barbarians could root up the faith of Christ.

*Mark then, notwithstanding all opposers of the truth the book.*

book is kept open; for Christ raised some always to defend his truth; furthermore he keeps it open for his two Witnesses in chap. 11. to purge by it the dregs of the Locusts and their King.

*And he set his right foot upon the sea, &c.]* Some by Christ's right foot understand powerful ministers, and by the left foot more weak ones; however Christ sets his feet on sea and land, that is, takes possession of the world, as preserving in all places some remnants of a Church to himselfe, notwithstanding the many persecutions of tyrants, who endeavoured to root out the very name of Christ; maugre also the cunning endeavouring of that old serpent by many hereticks, and by the Bishop of Rome's falling from heaven to earth, turning the doctrine of Christ into wormwood, and opening the bottomlesse pit; this is a great consolation to the Saints that none can put Christ out of possession.

Vers. 3. *And he cryed with a loud voice as when a Lyon roareth]* This lyon-like voice shews the efficacious spreading of the Gospel, which should and doth frighten the opposers, who the more they rage the louder the voice is, the more earnestly the name of Christ was professed, and this Christ's loud voice did foretel, so that the enemies and opposers, though they did rage, yet they had a kind of secret feare in them.

*Seven thunders uttered their voices]* These represent seven, that is, a perfect company of thundring ministers or Boanerges; of the truth: who should (upon the books being open, and the voice of Christ, (as the Lyons roaring,) to wit, in the publishing the Gospel, notwithstanding all opposers) undauntedly preach Christ against tyrants, hereticks, and Antichrist, to make them unexecutable.

Vers. 4. *I heard a voice from heaven, saying unto me, &c.]* This voice did not absolutely forbid the writing of what the seven thunders uttered, but in respect of the event, God foreseeing that the opposers would not hear but despise their voice, causing the same to be sealed, secret and hid to them through their own default. Note that some Copies read (*After these things, write what the seven thunders uttered*) How-

ever here you see how true that of *Paul is, the Gospel is hid to them that are lost.*

Vers. 5. *And the Angel which I saw stand—lift up his right hand to heaven]* So they did in old time that did swearer; God once swore by himselfe, Christ here sweares by God. — Christ forbade not swearing upon a just occasion, an oath so is the end of strife; idle oaths Christ forbade, as by ones hair, head, *Jerusalem* --by which none ever swore before a Magistrate; rash oaths then are forbid, not other. — Observe Christ's sword as Mediator and God-man by his father, who in that respect is greater then he.

Now in Vers. 6, 7. *Andswearest by him that liveth for ever and ever, &c.]* follows what was sworn, to wit that time should be no longer: but the accomplishment of the mystery of God under the seventh Trumpet at the day of judgement, was at hand: but Christ is not to be understood, as if he had swore time should be no more after that day, but should be swallowed up in eternity; for what needed an oath to confirm so apparent a truth? Christ's swearing was to comfort the godly under tyrants, and especially Antichrist, who had established his kingdom; as it made the Saints feare much more misery (for it seemed so firme that it should not be demolished) now Christ promises a time of Reformation tacitly; of which in chap. 11, also the ruine of Antichrists Kingdom; and that no more time of such misery and sadness should happen to the Church. So the oath here is for the confirmation of the promise, and for the Saints consolation.

*The mystery of God shall be finished, &c.]* either of the Jews calling a little before the seventh Trumpet, (of whose calling the Prophets speak, and *Paul*, Rom. 11.) or rather the mystery of the resurrection, (as *Paul* calls it, 1 Cor. 15. behold I shew you a mystery) and destruction of the adversaries, of which see *Zach.* 14. *Mal.* 3. *peult.* and *Mal.* 4, thus the first trumpet shall continue (fulfilling) till the last day; then the seventh by the Arch-angel shall sound, 1. *Theſſal.* 4. 16.

Vers. 8. *And the voice which I heard from heaven, &c.]* to wit,

wit, that bade not to write the things uttered by the thunders, ver. 4 commands him, 1. To take the book out of the hand of Christ. 2. To eat it. True, seven thundering ministers in the time of Antichrist, and opposers preached undauntedly the truth of Christ, but without fruit; but now John must eat the book, by which is signified that the Gospel is to be preached anew, (though not by John himself) in the time of Antichrist with success; this book then written within and without, chap. 5. 1. is the Gospel as well as the Revelation; that without is the known word of God, or the Gospel, which Christ held open, ver. 2. in all the time of the hereticks, tyrants, and the kingdome of the locusts; that within, the Revelation. This eating the book is a Preparation to the act of the two witnesses fighting with Antichrist, (of which in ch. 11.) which in some sort is acting in this age. Hence observe that the open book doth manifestly set forth the mysteries of God, not the canons or traditions of Papists.

Vers. 9. *And eat it np, &c.*] So John did (however in the vision;) to eat it, is to read, preach, meditate, digest, — so all ministers should be devourers of books, understand them before they preach. — Christ bids John eat the book, and then prophecy. We must not then presumptuously relies upon the extraordinary revelation of the spirit without reading,

Vers. 10. *And I took the little book, &c.*] Twas foretold John, it should be in his belly bitter, yet he readily takes the book. — So the bitterness of the events should not dishearten us from preaching, — now the word in it selfe is most sweet, comfortable, bringing peace; but in the event it brings by accident bitterness, gripings, hating the world, fighting with sinne, nay and persecutions, banishments, martyrdomes. This bitterness to follow in the third act of this vision is foretold John, that he might not thereby troubled, being already an exile.

Vers. 11. *And he said to me, thou must prophesy again, &c.*] The true preaching of the Gospel was destroyed by Antichrist, but now to be renewed, purged from the dregs of Antichrist. And the locusts reformed, meant by Johns prophesying again.

Then

*Thou must prophesy]* hence I believe John was restored in time, and performed his office ministering to the Churches: but this proves not that John is alive, and referred to preach towards the end of the world; for Johns prophesying again did not so much concern himself, as other witnesses to be raised up to reform religion, as he tells us in chap. 11. for since the seven thunders wrought little on the enemy, Christ raises up his two Witnesses as defenders and maintainers of his truth.

C H A P. XI. *Alt. 3. &c. 4. Vision 3.*

Vers. 1. *And there was given me a rod like a reed.]*

**H**ere Reformation is treated of. This rod was a measuring stafe, such as builders use to mete ground with when about building, to which the reed was like. Of this rod see Ezech. 40. 5. by it is meant the Word of God by which the Temple, that is, the Church of Christ was to be reformed, and tis the very little book, of which before. Now the Word (as a rod) chastiseth sinners and reforms them. Here observe that the Temple or Church was ruined and wasted; then observe that the visible Church could erre, since it wanted this reed. Lastly, observe the Word is the best means and rule for Reformation.

*And the Altar]* The Altar is Christ, as is said; now Christ needed to be reformed; how? because under the pretence of the name of Christ, he was thrown out of doors, and the true doctrine of Christ (as the Sun was darkned before.) Now by the Altar the whole worship of Christ is to be understood, which by the corruption of hereticks and Antichrist, needed measuring, rebuilding or reformation.

*And them that worship therein]* meaning the true worshippers of God in the midst of Antichristian defilements; now to measure them, is to sever them as chosen members, or to seal them, (as tis said of them ch. 7. for these are the very sealed ones.)

I.

There-

*Therein]* Though none (but the chief Priest) worshipped in the Temple, other worshippers stood in the Court; yet here the true worshippers (because of their coming near to Christ) are said to worship in the Temple, being indeed the very Temple of the holy spirit. Concerning the Temple, Altar and Courts (to which here is a plain reference,) see *1 Kings 6.* and *Ezek. 40.* where the Temple is described,

*Vers. 2. The Court which is within, cast forth, and measure it not]* The inner Court in the time of the Law was holy, and for the Priests and sacrifice, (the outward was common, and therefore not to be cast out,) now the Mass-priests have an inner room hallowed, (in allusion to the old in the law) into which the common People are not to come. *John* must not mete this Court, but cast forth; certainly by the Court the People are meant. So those seemingly holy Priests of *Rome* are not to be measured or reformed, but to be declared as cast out by the word, as none of the Church.

*For tis given to the Gentiles]* Antichrist and his ministers are Gentiles, to whom the inner Courts are given to possess and pollute. Thus those seemingly holy Priests are Antichrists servants, nay are Gentiles, being as idolatrous almost as they; worshipping images, — and are cast out in the sight of God, and counted as heathens, though they colour and cover their idolatry.

*It is given]* God hath given this inner Court of Priests to Gentilism and Idolatry, by a just judgement.

*And the Holy City shall they tread underfoot fourty two moneths]* *Ierusalem* (who should have been holy, and was by the Jews esteemed so —) was a type of the Christian Church, which was by the Romans burnt and destroyed, which nation now again under Antichrist was to tread under foot Christ's Church. Nay thus, the man of sin (in particular) hath exalted himself to be the Temple of God, trampling under foot the Church of *Rome*, making himself king of it.

*Fourty and two moneths]* God be thanked, 'twill not last always. Doubtless by fourty two moneths a shorter time then to the end of the world is meant: else what needed the limitation.

tation at all? yet I confesse Antichrist after *Romes* burning, (of which *chap. 18.* shall survive and not be fully destroyed, nor his false Church till Christ's coming, for he must destroy him with the brightness of his coming, *2 Thes. 2. 9, 11.* yet his tyrannizing shall end before that; indeed, if I may be allowed my judgement, I conceive the fourty two moneths shall expire, when *Rome* shall be literally burnt, which we expect daily: Though I confess (to the praise of God be it spoken) Antichrist hath in a great measure ceased to tread underfoot the holy City or Church (in *England, Scotland, Ireland, France, Germany, Sweetland*—) long since, and perchance can't last but to the firing of *Rome*, which if wise men conjecture aright, will be 216 years hence. Doubtless here is a definite number of moneths laid down for an indefinite, certain to God, but unknown to us. Learned men resolve the fourty two moneths into years, each moneth containing thirty years, and the whole to arise to 1260 years, begin then at the time when the Gentiles began to trample underfoot the Church or holy city, (which was when *Boniface* usurped the chayre, *An. 606.*) from what time to this, the Romane Antichrist and his Gentiles have trodden underfoot the Church or holy City, the space of 1044 years, this being the yeare of our Lord, 1650. So there remains 216 years more for the City to be trod down, and so many years remain for the two witnesses to preach against Antichrist.

*Vers. 3. And I will give power to my two Witnesses, and they shall prophesie]* Some have thought Christ and the spirit or annoynting were these witnesses: but Christ makes them distinct from himself, saying, *I will give to my two Witnesses.* Also Christ nor the Spirit can't be killed as these were; Christ was to die but once; lastly, the Revelation is an history (though mystical) and in this particular almost literally fulfilled, as shall appear. Here also is a plain allusion to *Zerubbabel*, *Zach. 4.* ver. last, who brought literally *Israel* out of captivity (with *Joshua, Nehem. 12. 1. Zach. 3. and 4.*) And are called annointed ones. Now certainly the first Kings, States, and chiefly Ministers of the Gospel, who endeavoured to bring Gods People out of Antichrist's spiritual thraldome are here to be understood.

stood, being a plain allusion to the history of *Zerubbabel* and *Joshua*, as will appear. *John Husse* and *Hierome of Prague*, were the first witnesses, olive trees and candlesticks of Reformation in Bohemia and thereabout, who in their successors prophesied or preached a thousand two hundred and sixty days, of which anon. Not indeed as if the witnesses should ever quite give over preaching before the last day in their successors: but because chiefly they should manifest their testimony, when Antichrist was exalted, and trod down the Church in a most violent cruel manner. Certainly notice may be taken, that since *Hierome of Prague*, *John Husse*, and others began to witness the truth of the Gospel against Antichrist, the truth hath increased farre and near. Thus whiles Antichrist trod down the Church most, they witnessed most earnestly, and shall do till the burning of *Rome*, as will appear in this chapter to a diligent Reader. After which as Antichrist will with weakned strength survive, so shall the witnesses powerfully to the end. But most notice is to be taken of the first forty two moneths, and the thousand two hundred and sixty days, being all one, as shall appear.

Now if any yet object that annointed ones will not agree with Kings or Ministers of the Gospel; I answer, that neither *Joshua* nor *Zerubbabel* were as we read of annointed, yet Conductors of *Israel* from *Babylon*, *Nehem.* 12. 1. and called annointed, *Zach.* 4. *last*. Now certainly every minister of Christ, may every true Christian is annointed with the spirit, *2 Cor.* 1. 21. but enough. Only note, that the first witnesses had the spirit and power was given them in a peculiar manner to oppose Antichrist, and therefore are called the olive trees. By the two witnesses therefore we are not to understand the two testaments, who though they do testify of Christ, yet can't be said to be killed properly, and restored to life,—by two therefore, a sufficient company of witnesses we are to understand, (alluding to *Moses* and *Aaron*) who also by their successors should preach and maintain the truth of Christ, after the Court of Priests was departed from the Church to Paganism and idolatry, and Antichrist had troden underfoot the holy city,

*They shall prophecy.]* Thus *John* in the two Witnesses doth prophecy again.

*A thousand two hundred and sixty days.]* Here is the same time allowed to the witnesses to Prophecie, and to Antichrist and his Gentiles to tread down; so that the beginning of the treading down the Church, and the Prophecying of the witnesses was at the same time; for though Christ raised up two faithfull witnesses, that is, some more then ordinary towards the time of the Gentiles treading down and taking full possession of the Church; yet he never from the first beginning to tread down, lef himself without some witnesses. *Berengarius*, *Scotus*, *Wickliffe*, nay the very Romish Bishops and Emperours have complained of the tyranny of Popes; after *Boniface* the thirds usurping. Thus the witnesses time of Prophecying is not yet expired, nor shall be, till the Gentiles give over treading down.

*Clothed in sack-cloth.]* Either because they prophesied, to gain men to repentance, sackcloth and ashes; or because they mourned and were in bitterness for the miseries of the Church intimated by sack-cloth: or because they were poor and contemptible in the worlds eyes, not clothed with silk — as the Romanists.

*Ver. 4. These are those two Olive trees, and the two Candlesticks.]* To wit, mentioned *Zach.* 4. meaning *Joshua* and *Zerubbabel* who brought the people from captivity. Where observe, these two witnesses have some allusion to these two, as to *Moses* and *Aaron*, sufficient witnesses against *Pharaoh*; and so by two witnesses a sufficient company are meant, to whom Christ gave, to wit, power to prophecy, that is, courage and ability to teach his truth and oppose Antichrist; when the holy city was much trod under by Antichrist and his Gentiles; Christ raised up his two witnesses, *John Husse* and *Hierome of Prague* to prophecy against these Gentiles: and after their martyrdom. God stirred up *Luther*, *Melanthon*, *Zwinglius*, *Calvin* and others to witness his truth. But observe the dignity of these witnesses; they are Olive trees and Candlesticks; the Candlestick bears up light, by which darkness is expell'd; so the witnesses bear the true light, and bear witness

nesse of the true light. Then, an Olive is alwayes green, bringing forth wholesome fruit; so the Ministry of the witnesses is efficacious and lively; and the oyle of the spirit (or the holy anointing) comes upon Gods people by it; perchance hence may be observed that Emperours, Kings and Princes (called son of oyle) out of zeal to God, might be witnesses, reformers of Religion, and nursing fathers to the Church, *Zerubbabel* (*Zach. 4.*) a Prince is called an Olive (in this sense) and an anoynted one —then as *Zerubbabel* a civil Magistrate, rebuilded the Temple and city: so God raised up faithful Princes and Magistrates as witnesses of his Truth in every age of late.

*Standing before the god of the earth]* Here the dignity of the witnesses is set forth; who though vile in the worlds eyes, yea in sack-cloth, that is, poor, neglected, contemned, yet are acknowledged by the god of the earth, who therefore will regard them prophecying on earth.

*Vers. 5. If any man will hurt them, fire proceedeth out of their mouth, &c.]* This fire is spiritually to be understood; the word is a hammer and a fire in *Jeremy 23.29.* Nay, and his Ministry is compared to fire, *Jer. 5.14.* Behold, I will make my words in thy mouth as fire —— and the people as chaffe. The fire is light and consumes; so the word of the witnesses shall detect the dark abominations of those that hurt them, opposing their prophecy; they shall confound the Idols and Purgatory of Antichrist, and refute his lies. Thus the two witnesses shall spiritually devour the Adversaries; though otherwise they shall slay the witnesses. Here is an allusion to the fire procured by *Moses* and *Elias*, *Numb. 16. 2 Kings chapter 1.* thus the Gospel has prevailed over those that laboured to hinder it.

*Thus be killed]* The witnesses of late ages as *Luther* —— have thus spiritually undone and devoured paperie and the beast; severall Kingdomes of late in some measure being enlightened, and Antichrist there destroyed by the witnesses and faithfull Ministers of Christ, notwithstanding all the plots, armes threatnings of the Adversaries. So then, as the witnesses have (as it were) weapons; so they are not carnall, but spirituall.

*Vers. 6. These have power to shut heaven that it rain not, &c.]*

Alluding

Alluding to the Ministry of *Elias*, *1 King. 17. 1.* this is not to be taken literally; for then there should be no rain during Antichrists kingdom, which according to the letter is false. Spiritually the witnesses by the power of the keyes shut heaven, so that the raine of grace doth not mollifie the hearts of opposers and contemners; either the spirituall rain of the Gospel comes not to them or works not upon; they trusting in merits, pilgrimages, masses —— thus the word hardens accidentally; though it soften the heart of the Elect. Here also may be thought on the imprecations of the Saints against the utter enemies of the Church (as Antichrist) which with God is of great force.

*They have power over waters to turne them into blood, &c.]* Alluding to *Moses* and *Aaron*, turning the waters of Egypt into blood. So when the spirituall *Pharaoh* of *Rome* kept the Church in spirituall bondage, God raised up witnesses as *Moses* and *Aaron* to gain home his people; but upon Antichrists rensfall, the witnesses by their sighes, teares, prayers, procured great famines, pestilences —— (which have been common) upon the adversaries, for the contempt of the word; thus also the witnesses spiritually smite the earth with plagues. Where observe the reason and cause of great punishment by famine, plague, war, was contempt of the word and witnesses; thus the word and witnesses accidentally bring miseries.

*Vers. 7. Moreover when they have finished their testimony, &c.]* The preaching of the Gospel is called a prophecy and a testimony of Christ and the Truth. Which when the witnesses shall have finished (for before, Antichrist shall not overcome them, and then only them; not their testimony for the Gospel cannot perish) the beast arising out of the bottomlesse pit (out of which the locusts came, *chap. 9. v. 3.* and Antichrist (or the Pope) too) shall make war with them and kill them; the war here, is by disputation in behalfe of Antichrists Sermons, branding the witnesses as hereticks, seducers —— by counsels condemning the witnesses; by excommunications and buls, cursing and casting them out —— by force, by fire and faggot and the like; not by the word of truth (for so the witnesses shall kill Antichrist and the Locusts,) or the good-

goodness of the cause. Thus *Jerom of Prague* was overcome, and *Wickcliffes* bones were taken up and burnt; so was *John Huss*, destroyed after he had prophesied (even literally) 42 moneths; for from the first time he began to maintain *Wickcliffes* opinions, being Anno 1412. to his martyrdom were precisely (say his friends) 1260 dayes or two and forty moneths. Now though some famous witnesses were put to death suddenly after their finishing their testimony, and so the beasts treading down the holy city to be a time larger then that of the witnesses (whereas the text gives both the same space of 42 moneths or 1260. dayes) remember that the two witnesses (in their successors) revived and prophesied again, ver. 11. So God has not left himself without a witness to this hour, nor will not, till the Pestilence ceaseth to tread under foot the holy city, or give over tyrannising at least.

Vers. 8. *And their dead bodies shall lye in the street of the great city, &c.*] This must not be quite taken literally (for the bodies of the witnesses were burnt and needed no buriall) but as the Church of *Rome* is the great city, consisting of many Kingdomes, and is spiritually called *Sodom*, because of her uncleanness among the Clergie — and other sins, and as *Rome* is spiritually called *Egypt*, in respect of the spirituall slavery she keeps the people (as *Egypt* did *Israel*) and in respect of the thousands of Idols of *Rome* like that most Idolatrous *Egypt*; and as *Rome* spiritually crucified *Christ*, (not because *Pilate* a Roman and the soildiers did it; though that is somewhat) but because *Christ* is recrucified at *Rome*, and in the Idol of the Mass; where they (of *Rome*) say, they crucifie him daily, as being (say they) bodily present; but especially because she spiritually crucifies *Christ* in his members, and is as wretched and as ready to do it, as *Jerusalem* that literally did it: So spiritually their carcases lie unburied; that is, their names are cursed and exposed to shame, their books burnt, condemned and not suffered to be bought, their friends abused, and their very houses made jakes. Thus the great city or Church of *Rome* is in respect of her Idolatry, tyranny over the people, darkness in the matters of saving faith, obliquity

nacy in matters of obedience to the witnessess and word, contempt of God and his messengers and judgments; notwithstanding the pure water of life is become puddle to them — and other judgments meant by the waters turned into blood, called spiritually or allegorically *Egypt*.

Ver. 9. *And they of the People, tongues — shall see their dead bodies, &c.*] To wit all those that adhered to Antichrist, should applaud their King *Abaddon*, and see with joy the dead bodies of the Saints cast forth as dung into the street in the fore-quoted sense.

*Three days and an half]* If the Popish Council of *Constance* (where many of several nations met) be the kinred and people that rejoiced over the witnessess (as our *John Fox* thinks) then by three days and an half; may be understood three years and an half; (for so long that Council late) Now days sometimes signifie years, as *Exek. 4. 6.* each day for a year. How ever the witnessess shall be expoled to reproach but for a short time; this is for the comfort of the Saints, and in the first place for *John* that he might not be troubled.

*Ver. 10. And the inhabitants of the earth shall rejoice over them, &c.*] Meaning those servants of Antichrist called inhabitants of the earth, as having nothing to do with Heaven; 'Tis bad to do ill, worse to rejoice in it. Now behold 'tis come to passe in a strange manner, that men in killing them shall sink in they do God service. 'Tis laid, during the Antichristian counsell of *Constance*, publick shows and feasts were kept at the burning of Martyrs; And the Romish locusts when they condemn a Saint to the fire, use to feast, gratulate each other, and send presents one to another. Well, *Lazarus* law *Dives* in hell intortment in the Parable. The reason follows.

*Because these two Prophets tormented the inhabitants of the earth.]* The word *Prophet* here is taken in a large sense; sometimes in Scripture to prophecy, is to interpret; here 'tis to preach, &c. Here remember what *Abraham* said to *Elijah*, thou troublest *Israel*, when he was the troubler of *Israel*. Indeed the little book will be bitter in the working, it brings sorrow not to be repented of to the Saints, though it torment the consciences of wicked men accidentally; the Physick works most

most upon the soule stomech, where the fault is not in the Physick, but in the body ; so the word will have its proper effect. The locusts are the wicked tormentors, ch. 9. ver. 9.

[Ver. 11.] *But after three days and an half, &c.*] That is, after a little while, the spirit entered into them (to wit, in the Vision to John) ; The truth is, the same spirit (being immortal) shall enter (one day) into the bodies again when to be glorified ; but here 'tis meant, that God would raise up such men with the like spirit (as the spirit of *Elias* is said to be in the Baptist) to witness his truth against Antichrist. Thus God raised up *Luther* and *Melanthon* to succeed the former witnesses, in whom they ave said to live, &c. But literally Antichrist never got the bodies to burn, — yet the locusts have exposed them to what shame they can in writing : — this may comfort the godly, and encourage them not to fear them that can kill the body. — hence 'tis plain ; God is not left without a witness, so that the terme of the witnesses prophesying is not come to an end. Lastly you see the Locusts and *Abaddon* their King can kill the witnesses, yet not burn them nor their testimony ; God will raise them up in their successors here, — and glorifie them herafter.

[Ver. 12.] *And they heard a great voice from heaven, &c.*] The witnesses did ; not the enemies.

*[Great].* Because of the power thereof ; for it shall bring the witnesses to glory.

*[Saying unto them, come up hither.]* To wit, to Christ, (who is not bodily everywhere) but in glory. Now *John* saw the witnesses ascend (perchance bodily in the Vision) teaching how after the death of the Saints their souls immediately are in glory ; This confirms the doctrine of the witnesses, though by the enemy condemned as heresie.

*[And their enemies beheld them.]* So in the Vision. Truly thus have the enemies beheld the witnesses whom they slew ; raised up to life in *Luther*, *Calvin*, — and standing upon their feet (as it were) and consequently believe they ascended into glory after death, though they rage against their successors. Thus, at this restoration of the witnesses to life

in

in their successors ; the Antichristian adversaries are amazed, seeing their doctrine so glorious.

*And fear fell upon the beholders,]* They beheld them dead with delight, but at their ascending to honour they are amazed and afraid. These, as the enemies in the Gospel, raged at Christ, to wit, and the disciples) yet feared them against whom they raged — — they fear, because they feel (though perhaps too late) that they warred against Christ and Truth. Therefore, also they shall fear their kingdom, riches — — and they shall dread the judgment of GOD but not escape it.

Ver. 13. *And there was a great earthquake the same hour.*] Antichrist raised an earthquake against Christ. Chap. 6. Now Christ against Antichrist. By this earthquake I understand, not only the great stir among themselves about Religion (which much shakes great Britaine at this hour) but *Luthers* preaching, and before that the *Bohemians* war ; but to say no more, experience shews, how both multitudes of witnesses, the revolt (by the witnesses means) of many Kingdomes from papacy, the many wars made against *Spaine* (Romes most beloved son) have made a most terrible earthquake in that great city (I mean the Church of *Rome*).

*The same hour.*] That is, presently after the killing of the witnesses. I know not one whole Kingdom (God be praised for it) except *Spaine* and *Italy* (and herein the *Venetian* begins to hate the Locusts) that totally adheres to his unholiness the Pope.

*Thus the tenth part of the city fell.*] In the Vision ; Nay by *Luthers* Ministry, great part of the Romish Religion and tyranny or jurisdiction fell in *Germany*, which was a great part of the Romish city ; and in *England* and other places upon it.

*Seven thousand names were slain &c.*] By the fall of the city, names are put for men. Now as *Brightman* has it, the revenues and profits of many parish Churches (as I may adde) Monasteries and Colledges being lost ; by the rising of the Gospel, impoverished (and as it were) shew many Priests also by the preaching of the Gospel many Papists being more hardened perished.

M 2

And

*And the remnant were affrighted, &c.]* The falling of the great city, builds Christ's little one; this proved a good fear; many seeing the works of God, turned to the Gospel, of which experience and histories speak.

*Verl. 14. The second Woe is past, and behold &c.]* To John in the Vision. The first woe twas under Antichrist from his rising to the councell of Constance; when the city began to fall, The second is yet under both Antichrist, Pope and Turke. The third lasts to the seventh trumpet, to the end, for the wicked.

*Verl. 15. And the seventh Angel sounded]* This is the Archangell mentioned 1 Thes. 4. 16. so the seventh trumpet is that which shall sound when the dead shall rise.

*And their were voices in heaven saying]* To wit, of the 24. elders or heavenly inhabitants rejoicing for the just judgment to come — — — so the Woe threatened belongs to Antichrist and the damned, which Woe Christ uttered in those words, *Go you cursed* — — and is now to be fulfilled. The former woes did belong to the godly and wicked alike under both Antichrists, Turk and Pope, this only to the wicked. Now the cause of the heavenly rejoicing was in part, because the kingdomes of the world (which the adversaries had violently taken into their possession, and as much as in them lay thrust out Christ) now returne to Christ; who (having destroyed his enemies) shall raigne alone, after which time Christ shall deliver up his Kingdom, (for now he rules by his word, Spirit, Sacraments, Ministry, as Mediatour — — but then as God and one with the Father, for ever) of which see 1 Cor. 15. hereafter Antichrist and the wicked shall not rivall with him; but our Lord and Christ, that is, our Lord Christ Jesus alone with the Father and Spirit.

*Verl. 16. Then those four and twenty Elders which sat before God, &c.]* Of which before, largely chap. 4. 4. Here all the heavenly host shut up the third Vision with a song of triumph, humbly falling down (on their faces in the Vision; otherwise they are not bodily in heaven) giving thanks to him that is, and was, and is to come, the Almighty (of which before chap. 1. 8.) the cause is.

Vers.

*Verl. 17. Because thou hast taken to thee thy great power and hast reigned]* Taken; that is, doest exercise thy great power, destroying all thine enemies, and delivering thy afflicted Spouse; blessing her with thy selfe, eternally in heaven.

*Verl. 18. And the nations were angry, &c.]* The heavenly host give this as a reason why they rejoice in the great judgment — — because the Nations have sufficiently been angry and raged against thy Church (and to this purpos was that chap. 6. verl. 10. how long — — ? of which see the exposition.) 'Tis time therefore that thou raigne and be angry with them for ever. By Nations here I understand all enemies what ever; with whom the 24 Elders — desire Christ to be angry; in those words, thy wrath is come, or let thy wrath come.

*And the time of the dead, &c.]* Or the resurrection to wit; is come. But surely Christ revealed this to them in heaven, otherwise 'tis very secret.

*That they should be judged]* There the righteous must be acquitted (however mult appear before the tribunal) and the wicked be condemned.

*That thou shouldest give reward unto thy servants the Prophets, &c.]* To wit, of eternall life; a reward out of free gift not debt; so the Apostle; the wages of sin is death, but the gift of God is eternall life, Rom. 6. verl. last. And though God has promised, life eternall is not a debt; neither is God a debter, but to himself; but enough. The 24 Elders seem to make two sorts of people of them that were to be judged; some who were to be destroyed; others to be rewarded; these three sorts. 1. The Prophets (comprehending Patriarches, Apostles, Evangelists) 2. The Saints, to wit, Confessours, Martyrs, who opposed Antichrist. 3. The fearers of Gods name, comprehending all other servants of God.

*Great and small, &c.]* All have the reward alike, and per chance a like reward. So St. Paul seems to say; a crown of righteousness (says he) is laid up for me, and not only for me, but for all those that love his appearance. Because in another book I have touched this point, — — — and in this

this page ; He name the chiose proofes of each side , and shew the more probable opinion : 'Tis said, one is the glory of the Sun, another of the moon, *1 Cor. 15. 41.* and so shall be the resurrection; therefore one Saint in heaven is to outshine another. *Answe.* As Peter Martyr, fol. 579. there is nothing said of the glory of heaven ; only as one star outshines another, so the bodies in the resurrection shall much differ in glory from them as they are now sownen in corruption. (as ver. 42. speaks) note, 'tis not said, so shall it be after the resurrection; (to wit, in heaven) but so is the resurrection, therefore that place proves nothing. Now to this place I annex that of *Matt. 22. 30.* on the other part. We our Saviour sayes, wee shall be like the Angels of God in heaven ; now the Angels have but one and the same glory. But secondly, 'tis said every one must receive according as he has done in the body, *2 Cor. 5. 10.* and it shall be more tolerable for *Sodom* in the day of judgment then —— now if there be differences in punishments, why not in rewards of glory ?

*Answe.* Because punishments are for desert : rewards out of mercy, who has promised to give the last as to the first, even every one a penny, *Matt. 20. 13. 13.* Thirdly, but the Angels differ in dignity (there be thrones, principalities ——) therefore we shall perchance in glory ; for we shall be like them. *Answe.* At the day of the resurrection (when we shall be like them) all those offices (which were for the use and service of the Saints and Church) sha'l be done away (as well as tongues which were for the building the Church, according to *1 Cor. 13. 10.*) so then all shall be alike.

*Answe.* 2. Archangel, and perchance these forequoted are different kindes; to which Christ doth not say we shall be like; now the Angels differ not. But I rather retain the first answer. Fourthly, in my fathers house Christ sayes are many mansions, *Job. 14. 2.* *Answe.* Many, not divers; for all shall shine as the Sun, *Mat. 13. 43.* No v. nothing shines more; therefore all shal be very glorious, yet alike glorious. Thus that in *Dan. 12. 3.* doubtless is meant, for they that be wise are teachers in that place who instruct (as the Hebrew has it) and they that turne many to glory are Teachers too, now the same labourers are

to

to have the same (not a differing) reward (every one his penny) therefore *Daniel* says they shall shine as the firmament or heaven of stars (which is all one) not as the stars (among themselves) but gloriously as the stars. Fifthly, there is a greater and a lesse in the kingdome of heaven, *Matt. 5. 19.* A ruler over ten cities, and a ruler over five, *Luke 19. 19.* and tis said he that sowes bountifully shall reap bountifully,

— *2 Cor. 9. 6.* therefore there be differences of reward.

*Answe.* all these quoted places are to be applyed to the Kingdome of grace, not of glory, and therefore prove nothing. The more carefully the Saints imploy their talent here below, the sooner they are preferred in the Church, and the greater the preferment. And the more one sowes or gives to the Saints, the more temporal blessings God gives him, or the more grace ; but enough. The more probable opinion is easily discovered. Christ promises that all his shall be with him, and consequently partake of the same glory, and if the twelve Apostles shall sit upon thrones, so the twenty four Elders do, nay all the Saints shall judge the world, *1 Cor. 6. 2.* and be glorified together, *Rom. 8. 17.*

But enough for a digression. I hope no transgression. *Ver. 19. And the Temple of God was opened in heaven, &c.*] There is no Temple in heaven, but the Church triumphant is here meant; the opening it is the manifestation of its perfect glory, which shall be after the day of judgement (of which *John* was even now speaking) which is now hid and kept secret.

*And the Ark of the Testament was seen]* Meaning Christ, (for the Ark in the Temple typified him) who was formerly seen in earth, (in forme of a servant) but now, after the great day in perfect glory.

*And there were lightnings, thundring, voices, &c.]* Here is a Preparation to the fourth vision; and the lightnings — are the punishments to befall the wicked at the last day; God shall raine upon the wicked fire and brimstone, storme and tempest, *Psal. 11. 6.* —— these things signifie the conspiracy of the elements to take vengeance on the wicked, and may come litterally to passe at the last day.

CHAP. XII. *Vision 4. A&E. I.*

Vers. 1. *And there was seen a great signe in heaven]*

**T**O John in a vision, great in regard of the events,

*A signe, to wit a woman clothed with the Sunne* ——] Some read it a wonder, because the woman was wonderfully clothed and delivered. To omit the story of Eve and the serpent, and Mary with Christ persecuted by Herod, (which are here (as it were) represented) doubtlesse this woman is the Church, (for women as the Church are weak, depending on their husbands, fruitful——) she is in heaven, partly because she appeared so to John, also the Church hath both her original and conuerstation in heaven. This vision begins (as it were) of Christs birth.

*Clothed with the Sunne*] Because the Church is clothed with Christ who is the Sunne of righteousness; the Church then in the general shall be ever safe, Mat. 16. the gates of hell shall not prevail against her, yet particular Churches; as Corinth, Rome, — may erre and fall away as experience shewes.

*Having the Moon under her feete*] By it is shewed the variable condition of the Church here below, sometimes shining in full light, sometimes scarcely to be seene; but rather here is noted the Churches despising and trampling underfoot all sublunary, vaine and perishing things, possesting Christ—— by faith.

*And a crowne of twelve starres on her head*] She professeth the faith of the twelve Apostles (who are compared to bright starres) which is a crowne (as it were) to her head; thus the Church is a crowned Queen, and the faith an adorning.

Vers. 2. *And she being with child, cryed, &c.*] Alluding to women who beare not without paine, nor bring forth without sorrow, the Virgin Mary not excepted. See my *Glimps of Christs love*, page 16. — The Papists cannot tell how to

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to believe that this place any way concerns the Virgin; — Well, the Church cannot bring forth her fruit of Christ without crying, labour, sorrow; the propagation of the Church ever was with great troubles, cares, cryes; thus Saint Paul travelled in birth with the *Galatians*, chap. 4. 19. tyrants make the Churches paine the greater.

Vers. 3. *And there appeared another signe, a great Dragon, having seven heads, &c.*] Because he is an old Serpent who has devoured other Serpents, and so becomes a Dragon.

*Red*] Notes his cruel, bloodthirsty nature, persecuting the Church. This Dragon is the Devil, ver. 9. the crowned heads of the Dragon are Kings, Emperours, Tyrants, as *Herod, Nero, Domitian* — for seven is taken for many. By hornes, strength is meant; by them Governours, Capitaines — are meant, as *Pilate, Festus* — Now ten notes a great many; the Dragon differs from the Beast, chap. 13. (the description of each makes it appear) yet this Dragon begot that Beast, and are somewhat alike.

Vers. 4. *And his taile drew the third part of the starres, &c.*] Now followes the action of the Dragon; he by his taile, that is by cunning flattery and insinuation (for Dogs fawne with their tales) drew or enticed many teachers of the Church (compared to starres) to leave their heavenly function, and to fall to humane traditions and earthly cares — yet I rather by the Dragons tail understand (under several tyrants) many & long persecutions (for the Dragons taile is his strength) whereby many (at least seeming starres) fell to the worship of Satan: Nay, some faithful teachers too, for a little season; here are things noted first, yet not many years after performed. *Esay* says, the Prophet that tells lies is the tayle, chap. 9. 15. Now perchance by Dragons taile, false-teachers and hereticks (as *Arrius* —) may be noted, who drew many from the faith. Now by this Dragons meanes that starre chap. 8. 10. & chap. 9. 1. fell to the earth, I mean the Romane starre and *Arrius* —

*And the Dragon stood before the Woman which was ready to be delivered, &c.*] Like a hungry Wolfe before the fold to devoure the Sheep: Peter calls him a roaring Lyon (intimating

king his hungering after a prey, 1 Pet. 5. 8.) First when Christ was literally born, he sought to devour him by Herod (when the children suffered for him, before he for the children) and ever since he strives to devour Christ (the manchild) in his members, by Tyrants, Hereticks, Antichrist.

This Act answers to the first four Seals concerning horses, chap. 6, and to the Trumpet, concerning the fire mingled with blood, the burning mountain, the starre falling; containing the time from the birth of Christ, to the rising of Anti-christ. Now follows comfort in act the second, being answerable to the fifth Seal, of the soules being under the Altar, chap. 6. 9. and to the Angel standing on sea and land, chap. 10. 2.

Ver. 5. *And she brought forth a manchilde, who was to rule all nations, &c.]* The Sexe notes strength, thus Christ is the mighty God.

*Who doth feed?} that is, rule all nations with an iron rod.* as Psal. 2. that is, with a powerful Scepter; the nations with an iron rod: but his People with his word, or as Psal. 53. in greuu pasture, as a shepheard, not a tyrant. Is the devil a dragon? So then remember Christ is that strong manchild, who by his power and iron rod defends himself in his members, whiles here below. Note by the womans bearing a son, many sonnes, nay multitudes of sons are signified, who first believed.

*And he was caught up unto God, &c.]* Christ literally and the Saints spiritually are caught up into heaven, that is defended and protected, and after death (as the witnesses) are caught up, or ascend to heaven out of the danger of the Dragon, his heads or horns.

Ver. 6. *And the woman fled into the wilderness; &c.]* Here that is said to be done first, which was not done till afterward, to wit, when the Dragon was cast to the earth, and the woman had wings, ver. 13. To which place I referre the Reader for the interpretation of this verse.

Ver. 7. *And there was warre in heaven; &c.]* After the manchilde was caught up to heaven, and before the scattering of the Church. John in the vision saw the warre in heaven, and

it signifies how Christ ascending, overcame Satan, destroying his Kingdome bringing to the Saints eternal safety. Brightman applies this to Constantines suppressing the enemies of Christianity, which in part may hold. But doubtlesse this war began before; Christ is Michael in this place, for the Angels can't be said to be any other Michaels: though perchance John saw one Angel as Commander of the rest in the Vision. Christ and Satan fought in the temptation, bloody sweat, passion (when our Michael overcame (as Sampson) by his death) but especially by his resurrection and ascension (though the whole mystery of our salvation is here shadowed out) he destroyed the Dragon; and to this houre in some sense, the battle from heaven lasts with the Dragon. This Vision was to comfort the Church in her miserable persecutions, seeing at last her Michael prevailed and she in him; now though in the Vision more Angels fought (noting perchance how all his members must fight against Satan) yet Christ doubtlesse trod the Winepresse alone, Isa. 63. 3.

Ver. 8. *And prevailed not, &c.]* Christ sits triumphing in heaven (and in his Church in great measure at this day) therefore there is no room for Satan there. *I beheld him as lightning fall from heaven,* says Christ; the preaching of the Gospel, and Christs death cast him out and destroyed his Kingdome. Thus Christ entered the strong mans houle (or kingdome) and spoiled it, Matth. 12. 29. perchance here is some allusion to Satans first casting out of heaven.

Ver. 9. *That old Serpent called the devil and Satan, &c.]* he is called old, because of a long standing, even before the fall. A serpent because of his craftiness and poyson of sin, wherewith he infects the nature of man. A devil, because an accuser and slanderer of the brethren (for so much the Greek word signifies;) Satan, because an adversary and hater of mankind.

Lastly, *he is called the Seducer of the whole earth, &c.]* for he hath deceived mankind generally; now this shewes the greatness of the benefit obtained by the victory, since such an enemy and his Angels, (whereof Baalzebub is Prince) should be spoyled, (signified by his being cast out of heaven in the Vision)

Vision); How Christ by his birth and death spoyled Satan, see farther my quoted book, p. 48.

Ver. 10. *And I heard a great voice in heaven, &c.*] Here follows the Song of the Church. The great voice notes the multitude of rejoyners, and the greatness of their joy. The cause, because the accuser is cast out; neither our sin, ill conscience, the law, nor Satan, can cast those out of favour who are in Christ Jesus. I mean, their former sinne and ill conscience, of which *1 John 3. 20.* *If our heart condemne us, God is greater then our heart, and knows all things;* if we can truly say we love the brethren, to wit, as the preceding verses speak. Now concerning Satans accusing, see *Job 1.* from ver. 7. forward. These things being easie to ver. 13. I passe them for brevity sake, with these notes, 1. The heavenly host call us brethren; the accuser of our brethren, a great dignity. 2. They rejoice because we shall not be accused; see their love to us, for Satans accusation could not hurt them, but us, who have not finished our warfare; but now by Christs victory there is no condemnation to them that are in Christ Jesus, *Rom. 8.* Of which very largely see my Glimpse of Christs love, pag. 60, 67. Where the particulars, life, death, —— are examined. 3. Christ manifested his love, power, salvation — when he drew us as a lost prey out of the Dragons jaws. Of which see the quoted book everywhere. 4. Though Satan cannot prevail with God by his accusation, yet he stirs up many adversaries in the world against us; therefore we should walk very carefully, for Satan is not dead, though overcome. 5. The blood of Christ is the cause or means of our victory; by the blood of the Lamb they overcome, (the Lamb and Michael you see are the same, by whose death, passion, resurrection, —— the victory is obtained.) 6. Since Satan cannot prevail with God, but is cast out of heaven and the Church, hee'l domineer the more over the nations, the inhabitants of the earth by making them idolatrous, and bringing woes and miseries on them. *Wo to the inhabitants of the earth.* 7. Satans greatest malice is against the manchild, the Church and Saints (whose happiness he envies) but hee'l play at smal game rather then sit out, disturb the earth rather then do no hurt. This Prophecy concerns the times

times of Antichrists rising *Anno Dom. 606.* and after, when Satan by Antichrist and his Locusts troubled sea and land, Priests and people of Antichrists Church, known by the name of Inhabitants of the earth.

Ver. 13. *And when the Dragon saw he was cast unto the earth, he persecuted the Woman &c.*] Here the persecuting of the woman is renewed by the Dragon, notwithstanding the Church had got Constantine the Emperour (that man-child in some sense) to protect her: for his excessive bounty to the Church did much hurt (as I noted chap. 6. v. 7, 8. about the pale horse) by which meanes the venome of Pride, Ambition, Coveteousnesse, Luxury — was breathed into the Clergy, which ministered occasion of new persecution. Now also Arrians (whose name is enough to tell the misery of that age) most beyond thought vexed the Church; here the Dragon persecuted the woman, for oft times the Emperours were Arrians.

Ver. 14. *And to the woman were given two wings of a great Eagle &c.*] The Church after her many battles with hereticks and Tyrants, obtained Constantine to defend her; but by means of that peace brought to the Church by Constantine many sins reigned in the Clergy, and the Church then began to take her flight into the Wildernes; by that time Antichrist arose she was gotten thither, *Anno 606.* (for her flight was long, therefore she is said to have Eagles wings, which Fowle flies longest and strongest) So that Church which formerly was the woman cloathed with Christ, having (as it were) a Crown of Apostolical faith to adorne her, is now fled into the Wildernes; by it we are not to conceive any local flight, as into Arabia deserta, or the like: But the wildernes here is opposed to heaven; now when the woman cast off the graces of Christ and his robes wherewith she was clad, and put on the whorish attire, she so altered her visege that she seemed not the same; thus she became invisible more and more; true there were many that feared God in every Age, but they as the Church in Elias time were condemned and invisible or unknown, rather keeping private in Families then publike in Congregations; Now (as we say in our proverbial speech of any thing that is confu-

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confused (or unweeded or overgrown as a neglected garden —) it is a meere wildernes; so) the Church by reason of her spiritual confusion is said to be a wildernes, though formerly a chaste Virgin. Note the Popish Church hath ever been visible and flourishing, but not this woman, therefore that Church is not this woman, for she became by little and little to live (as those seven thousand in Israel in the time of Idolatry) private and retired, hating the whore and her polluted Garments, Doctrine, Worship, and wayes, (though she were perchance in the literal or local *Rome*, or that spiritual Wildernes.)

*Eagles wings*] Note the power of her deliverance, for they have strong wings, not as a small bird — By wings then I understand not so much the two Testaments, by which she preserved her selfe, but an allusion to that foule wh[ich] by her strong wings flies far and strongly out of danger; so the Church by faith flies toward heaven or out of danger into some private retiring place (like *Elijah's*) where she is to be spiritually fed, as he was literally.

*A time, and times, and halfe a time*] So Antichrist shall triumph not for ever, yet not a very small time neither, but a time, yea, and times, known to God, not to us, I conceive (as my *Parents*) by this time the same space is noted as formerly, to wit of 1260. yeares, which time is given to the reigne of Antichrist. So this Antichristian Church of *Rome* succeeded in the roome of this chaste woman, who was fled into the wildernes or gotten out of sight by that time he arose, and abode, and is to abide there till Antichrist leaves off treading down the holy City; God be thanked she hath been in some measure visible a good while, and Antichrists daies are partly expired; when their date is quite ouer, we doubtlesse shall see the woman much more glorious and visible; for the time of Antichrist reigning is her hiding; and as he decreases, she increases.

Thus we have heard of *Romes* corruption and invisibility in respect of her former lustre for the first three hundred yeares, which was by degrees, as the Eagle flies, not at once, for the woman was a great while flying into the Wildernes, even from

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from a little after *Constantine* to *Phocas* the usurper who set up Antichrist. None (whether Church, Kingdome, or person) is corrupted at once, but by little and little,

Vers. 15. *And the serpent cast out of his mouth water as a flood &c.*] This flood I understand not to be those Nations, *Goths, Vandals, Almans* — (who as a deluge came about this time to destroy the very name and faith of Christ, and to carry away the woman: nor by earth do I understand them (though their earthly religion swallowed up persecution by embracing — Christianity) for this helped not the woman, but drove her farther into the Wildernes: for the faith was most corrupted by *Arians* and other damnable hereticks when they embraced it, so they were for the most part *Arians*, or *Nestorians* —) because John had treated of the Dragons persecuting the woman before, therefore here, by the flood I understand the most wretched heresies (now reigning) vomiting out of the Dragons mouth, for the Doctrine of the Gospel coming out of Gods mouth is compared to streames of water, *Job. 7.38.* and so heresies may be well said to be a flood, considering their violence and impurity, for a flood washes the banks — and draws all corruption into it. Now in this Age was *Arianus* against the Son, *Macedonius* against the Holy Ghost, *Nestorius* against the truth of Christs Person,

Vers. 16. *Yet the earth opened her mouth and swallowed up the flood, &c.*] Alluding to the old history of the earths swallowing up *Corah* and his Company, *Num. 16.* or to the earth swallowing up the flood which destroyed the World. In two. God used some extraordinary meanes to destroy this flood, by which the Dragon thought to destroy the rest of the womans seed, that is, those retired righteous (of which I spake but now) who withdrew themselves from the Idolatry of *Rome*. These are described to be such as have the testimony or Gospel of Jesus, whereby (and the bloud of the Lamb) they are said to overcome, vers. 11. for the Gospel brings faith that laies hold on Christ, by which all the Saints overcome. Thus we have seen what a furious Creature the devil is against us, and how he makes use of his short time (which he

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he knows is so, seeing the signes of the last times are fulfilled, and fulfilling;) this should teach us to make good use of our short time, which hastens as the weavers shuttle,

Ver. 18. *And I stood upon the sand of the sea.]* To wit, ready to behold the Beast arising out of the sea, as Chap. 13. or to denote the dangerous and sandy condicione of the Age of Antichrists arising, able to destroy (if it were possible) the very e.c.t. Mat. 24.24.

C H A P. XIII. Act. 3. Vision 4.

Ver. 1. *And I saw a beast rise up out of the sea, &c.]*

This Vision depends on ver. 17. of Chap. 12. as one with it, the act describes the Dragons war there mentioned, and Antichrists arising, mentioned Chap. 11.7. by the beasts ascending out of the bottomlesse pit, and agreeing with Dan. 7.8.11. of the little horne speaking blasphemies, meaning *Antiochus* (or Antichrist himself) of whom *Antiochus* was a Type. Now it is usual in Scripture to set forth Empires by beasts, as Dan. 7. where the Assyrian, Persian, Grecian, Roman Empires are so described rising out of the sea, ver. 3. that is, out of Nations, Tongues, People over whom they reigne, and from whence they arise, answerable to Rev. 17.15. This beast arises out of the sea here, and out of the land, ver. 11. yet the same one according to the last verse, here is wisdom to count the number of the beast (in the singular number) and that because of Antichrists double forme, as King and Priest, having the sword of Paul, and key of Peter, as the whorish Church or queen, Chap. 18.7. 17.3. and false Prophet, Chap. 16.13. clothed with the spoiles of the Roman Empire, and pretended Vicarship of Christ, or as a Tyrant and seducer. Let then the Papists feigne an Antichrist to themselves to be begotten of a Jewish woman of the Tribe of Dan, by some evill spirit to reigne three yeares and an halfe, and to fulfill literally allthings spoken of Antichrist, in this Book,

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Book, we have found the man sitting in the Temple of God; even for God —

*Out of the sea.]* To wit the bottomlesse pit, out of which the Locusts came, chap 9.3. and chap. 11.7. out of which the beast ascended; yet John saw the beast arising out of the sea in the Vision, noting the Popes arising out of the sink of hell, by the meanes of *Phocas* the intruder; thus the Sea of *Rome* is the sea of the beast, or perchance that floud of the Dragon is the sea out of which Antichrist arose. Now though Councils and Bishops of *Rome* condemned *Arrius* — yet through the Devils enticements they set up Antichrist as chiefe Priest and King of Bishops, (though for a long while the Bishops of *Constantinople* and *Alexandria* — were his Corrivals) Nay to that height by degress he arose that he would not be present at any Easterne Council but by his Legates or Embassadors, lest the Emperour being present he should be forced to give him place,

*Having seven heads and ten hornes, &c.]* This Beast is very like the Dragon, but that the Dragon wore his Crowns on his heads, this on his hornes; by hornes strength is noted, who these horne be, Rev. 17.9.12. makes known to wit, ten Kings, and the seven heads are seven Mountaines of *Rome* (for she was built upon so many) to which chapter I defer the interpretation of this place.

*Blasphemy.]* The Beast will not weare his hornes himself, but his ten hornes or Vassal-Kings shall; on his own head is blasphemy, not openly written, yet plaine enough, for all his Religion and Doctrines are such against God and Christ.

Ver. 2. *And the beast which I saw was like unto a Leopard &c.* The word in Greek signifies a She-Leopard, which hath a speckled skin, and very odoriferous, swift, and subtle. Thus the Beast is something like a monster compounded of a Leopard, a Beare and Lyon. The Church of Antichrist is spotted as the Leopard, being a mingle-mangle of diverse Heresies, Superstitions, Idols, Traditions — consisting of several Orders, Sects, Clergy men; it is very odoriferous, full of the sweet smels of honour, riches — it is very swift, for

for after the world was perwaded that *Rome* was the seat of *Peter*, that sea of *Rome* quickly swallowed up all — it is cras-ty, so Antichrist is a false Prophet, full of cunning deceits, gaining hime much riches by this meanes. Now her is like a Beare in the feet; her feet are flat, large — by which the stability and firmenesse of Antichrists Kingdom is noted, this Creature hath sharpe nailes, which it fastens into the ground and so goes more firmly. Now these feet are the large grants of Emperours, Canons of Councils —

*His mouth as the mouth of a Lyon]* Now thus Antichrist roares in his Buls, Excommunications — and devoures very much as the Lyon; who knows not the devouring Inquisition of *Spaine*, and the covetous Clergy, forgiving any sin for money?

*And the Dragon gave him power]* All these things will I give thee, said he to Christ. Now all lawfull power is from God, but the Beasts is as his key, chap. 9. usurped and unlawfull; the Dragons power is his malice, deceit, power to hurt (God permitting.)

*And his seat]* Or throne. Satan is the Prince of this world, and the Pope his Vicegerent or Vicar.

*And great authority]* Thus Antichrists coming is after the working of Satan with all power and lying wonders.

*Vers. 3. And I saw one of his heads Were wounded to death &c.]* Here is the weakning of the beasts power treated of (understood by the Beasts head being wounded) which Brightman doth refer to the Barbarians (*Goths, Vandals, Hunni*, and the like) sacking *Rome*; for by the space of 42. yeare she was by them taken and spoiled, no leſſe then five times, but the wound was healed by *Belisarius* and *Narses* (two famous Captaines) who drove the Barbarians out of *Italy*, and restored the Pope with enlarged dignities and power by command of *Justinian* the Emperour; but in this sense the wound of the Beast is healed even before Antichrists rising which was not till after, to wit, at the reigne of *Phocas* who exalted *Boniface* the third to the Chaire; this wound therefore with my *Pareus* I refer to the great schisms of Popes, Anno 1378. wherewith the Papacy was afflicted more then 40. yeares when

when almost Antichrists kingdome was ruined, ( this wound the Dragon (not enduring the Beasts pride) gave (God permitting) as a punishment;) for two or three Popes strove together for the Popedom, so that all was endangered; now also *Jerom of Prague*, and especially *John Husse in Bohemia* began to stir: two witnesses of the Gospel, which encreased the deadly wound: But the Council of *Constance* strove to be the beasts Chirurgion, causing the two witnesses to be burnt, displacing three Antipopes, confirming *Martin 5.* the Bohemian war in behalf of the witnesses (which opened the wound wider) is husht up upon termes, they being allowed their conscience in many things; now *Luther* and *Melanthon* preaching like a sword wounded; but now some King command upon paine of fire and fagot mento obey the Beast; now many massacres healed the wound, and many notable Jesuites, as *Cajetan, Faber, Staphylus* — applied their skil, who by writing, boldnesse, and crast, have been (with many others) the Popes best Physicians at all times; and our own dissentions (saies my *Pareus*) have been as wine and oyle poured into the wound to heale it.

*And all the earth wondered after the Beast]* They wondered after the Beast, (I meant his followers) before he was wounded; but perchance the healing might encrease admiration; they wondered at the seat of *Peter*, at the keyes (though false,) at his power (though from Satan,) and even worshipped the Beast as God.

*The whole earth]* Here obſerve 1. The admirers are men of the earth (not Saints.) 2. The admiration is general (their Catholick Church admires after him, meaning the Romish.)

*Vers. 4. And they worshipped the Dragon which gave power unto the Beast &c.]* To wonder thus after the Beast is to worship the Dragon; for religious Worship and admiration (in this ſense) is to be appropriated only to God, thou ſhalt worship the Lord thy God and him only — *Deut. 6. 13.* Now it is to be feared (for it is certaine) these admirers give divine Worship to the Beast: for they ſay, *Who can war with him? Who is like him?* as if they had took up that of the

Prophet, *Who is like the Lord our God? Esa. 40.18 or as Paul, who hath resisted his will? Rom. 9.19.* So who can war with the Beast? Thus he is called Antichrist, that is, against Christ, exalting himself above Kings, nay Angels, being called by some Jesuites, God upon earth. Now though the worshippers excuse themselves when they worship Antichrist and his Images, Crucifixes — and say they worship God — I answer as Saint Paul, i Cor. 10.20, the things which the Gentiles sacrifice, they sacrifice to devils, not to God; yet I believe they aim at God in their sacrifice. But enough.

Vers. 5. *And to him was given a mouth speaking great things &c.*] By the Dragon; for he gave him this power; now by his speaking great things and blasphemies, great blasphemies are understood as *Antiochus* in Dan. 7, did ver. 20, who afflicted the Jews, as Antichrist the Christians.

*To do.]* That is to rage and destroy.

*Forty and two months.]* Then the Beasts power is not absolute, God hath set him a time; by the 42. months the time of the Beasts treading down the holy City or Church is signified, as chap. 11, then the Beast shall rage but 216. yeares more: but last to the end.

Vers. 6. *And he opened his mouth in blasphemy &c.*] Casting himself God upon earth, Christs Vicar, Peters successor, highest Priest, having the keyes of heaven alone — forgiving sins, and taking away (as he teaches) iniquity from the world — his blasphemies against God, his Tabernacle, and them that dwell therein; against God: for he opposeth and exaltheh himself against all that is called God (whether they be Judges (as Magistrates) or Angels, for they are called Gods) or that is worshipped, shewing himself that he is God — sitting in the Temple, or instead of a Temple, God and Oracle. Thus he arrogates to himself the name and worship of God; against his Tabernacle, that is, his Church, above whom he exalts himself as head and Lord thereof; or against the flesh of Christ (that Tabernacle of the Deity) whom he saies he can create with some few words in the Sacrifice of the Masse; also he utters his blasphemies against the Office of Christ, boasting himself to be the greatest high Priest.

Chap. 13. *the REVELATION.*

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Priest, when Christ is called but the great high Priest.

*And them which dwell therein.]* His Tabernacle is chiefly his Church against whom the Beast blasphemeth, not only against the Church and Saints on earth: but against the Saints and Angels in heaven; for he exalts himself above Angels; also obtrudes false worship upon the Saints and the Angels (the Inhabitants of heaven) for his own gaine sake, setting them over Towns and Cities, Horses, Hogs, as *Tutelar gods*, as the Heathens did.

Vers. 7. *And it was given to him to make war with the Saints.]* Here is another usurpation of his power; this also is spoken of the little horne, Dan. 7. 20, that Type of Antichrist to which our Gospel-Daniel here alludes. This is the war spoken of chap. 11, with the two witnesses that is many (as is said) alluding to Moses and Aaron (who were instead of a thousand) this war is to last but 42. months, of which already. Note the Beasts swords (usurped) are two, secular by Kings and Emperours, but Chiefly Ecclesiastical, by Bulls, Excommunications, and hissing Sermons against the Saints, condemning them as Schismaticks and Hereticks. Now as here the Beasts rage lasted 42. months, so the little horne warred with the Saints till the *Ancient of days* came, and judgement was given the Saints, Dan. 7. Now this is the last judgement. Note the Catholick state of the Beasts power, it was over all kindreds, tongues — these are the wonderers already spoken of vers. 3, remember Christs flock is a little flock.

Vers. 8. *And all that dwell upon the earth shall worship him &c.*] Here is a most comfortable restriction; the worshippers of the beast are not all (Christ hath his people) but inhabitants of the earth contradistinct to Saints, whose conversation is in heaven, & whose names are there written, being elected. Now if none of the Beasts worshippers have their names written in heaven, there is no salvation for them in the state they are in; God be thanked we follow not the Beast; this is one signe we are written in the Book of life, of the Lamb, because we were elected to life through him.

*Slaine from the foundation of the world.]* To wit, in the

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eternal purpose of God, and by promise : that the seed of the woman should bruise the Serpents head. Thus the efficacy of Christ's death was to the Fathers by faith, before his actuall slaying, typified out by the sacrifices.

Verse 9. hath been oft spoken of.

Vers. 10. *He that leadeth into captivity shall go into captivity*] this may comfort the Godly; for Antichrist ( though he lead his own worshippers to destruction, and domineer over the bodies of the Saints ) yet he shall be led into captivity, by being cast into the lake of fire, chap. 19. in the mean time they need patience to conquer withall.

Vers. 11. *And I beheld another beast coming &c.*] Doubtlesse it was the same Beast, as is said, but calld another, because of another forme, See vers. 1.

*Out of the earth*] Here the original of the Beast is treated of, who came out of the bottomesse pit before; now by his coming out of the earth is meant,

First, That this Beast is not so terrible as the sea monster before spoken of; land beasts are more familiar to us.

Secondly, This notes the ignoble and earthly rise of the Beast; the Pope was but a poore Frier first, the Cardinals once but Deacons employed about the burial of the dead of the City of Rome, though now fellows for Princes; but here perchance is noted how that muckle, trash, money — is that about which the Beast and his worshippers are most imployed, and which is the usuall cause of their arising and ferment.

*Having two horns like a Lamb*] You see the Beast seemes no way terrible; looks like a Lamb, like Christ, as if he were his Vicar, and servant of servants, yet in speech he is like the Dragon. Remember the Lamb had seven hornes chap. 5.6. this Beast but two, because he hath not the true Lambs strength, nor his meeknesse and truth, for he speaks as the Dragon ; by which we are to understand the Beasts false Doctrines, as Justification by works, Satisfactions — also his blasphemies against God, the Temple, and Saints, nay, and Scripture, saying it is so far true as it is confirmed by him and his Church — therefore this Beast is truly called a false Prophet

Prophet chap. 16.13. teaching doctrines of devils.

Vers. 12. *And he exerciseth all the power of the first Beast before him &c.*] Doubtlesse here Antichrist as a deceiver — is described. Now the whole series of Popes is here meant, who have usurped the power of the Beast already mentioned; perchance the Cardinals arising may be here noted, who as a second Beast exercise the same mentioned power of the former Beast, and that before him and by his authority; but these are better comprehended under the notion of Locusts: otherwise this Beast might have been called another, yet the like (for that begot this) and yet arose after the other, for these Cardinals were once scarce Parish Priests, and in time are after the Pope; however the series of the Popes have made (and so have these Cardinals) the earth or the Inhabitants thereof ( in the forequored sense ) to worship the former wounded (but healed) Beast: that is, the Pope as a deceiver — here causeth himself to be worshipped as a secular Prince: Or these Cardinals as a second Beast (yet in some sense the same with the former) cause the former Beast (or Pope) to be worshipped of all the admirers and wonderers: of which already.

Vers. 13. *And doth great things, so that he maketh fire come down from heaven on the earth*] Antichrist shall deceive (if it were possible) the very Elect. Wonders and miracles have ceased (the Church being built) and now they belong to Antichrist, not to the Church of Christ. Now one of his great signs is:

*He maketh fire to come down from heaven*] Whether alluding to Elias or Satan in Job 1, it matters not; for certainly he would be accounted a man of God, though his working be after Satan. Now the Pope — does not literally do this, no more then the Disciples removed mountaines, yet they did very great things, and were the true Disciples, as the Pope is the Beast, although he literally bring not fire from heaven, since he does other great signs belonging to Antichrist; yet the Spirit is likened to fire, and so descended and lighted upon the Apostle; now the Pope takes upon him to give the Spirit in consecration and forgivencesse of sins; and as Satan de-

destroyed *Job's* sheep by fire, *chap. 1.* so this Beast destroys Princes by thundering Excommunications. —

*In the sight of men*] That is openly.

Vers. 14. *And deceiveth them that dwell upon the earth by those miracles which he had power to do &c*] Thus Antichrist is a seducer, but not of Saints, but of the Inhabitants of the earth. Thus God punishes them that desire not, nor receive the truth to salvation; the Saints rely on Scripture, and with the *Bereans* examine all things, and so are not deceived; miracles must not prove the faith nor truth then in this Age. Now follows the grand Idolatry of *Rome*; his worshippers are commanded to make an Image (or Images, for that is the meaning of it) to the Beast, not of the beast, but of the Father, Son, Holy Spirit, *Mary*—so that the Beasts kingdom (you see) is a kingdom of Images or Idols; thus the Pope commanded his Worshippers to do.

Vers. 15. *And he had power to give life to the Image of the Beast*] Satan gives the Pope this power; thus though the first Bishop of *Rome* had his power from Christ (as also *Aaron* had from God) yet the Pope (now a beast) hath his usurped power (as also *Caiaphas*) from Satan, by which the one condemned (or helped to forward it) Christ, the other Christians. But how can the Images speak? Why, remember the worshippers pray to them, sacrifice to them, confide in them, beleieve they help them—thus the Beast and his Locusts perwade the wonderers: so in some sense you see the Images have life—(as Bell and the Dragon had) they applying that to the Image which is in the party represented in some sense.

*And cause that as many as will not worship the Image be slain*] This the Pope or Antichrist causeth. *Babylons* Law is universally to be obserued by all Romanists, *Whoever will not fall down and worship the Image, let him* —— *Dan 3.5,6.* Constantine the Pope caused *John* the Emperour of the Easts Generall to be slain, and his Master the Emperour to be deposed because of this: *viz.* refusing and prohibiting the Image of the Beast to be worshipped.

Vers. 16. *And he causeth all to receive a marke in their right hand*

*hand or in their fore-heads.*] Christ sealed his (as is said *ch. 7.*) now Antichrist imitates the marke is nothing but the confession and acknowledgment of the beast.

*In the right hand*] Meaning by oath, for lifting up the hand is meant, or swearing to obey the Pope, and openly professe his worship (meant by having the mark or character in their fore-head, as *chap. 7.* I have noted.) The laity adore the beast and worship the image, but there is a most strickt y'e (of oathes and vowes) laid upon the Clergy.

Vers. 17. *And that none might buy and sell, but he that has the character of the beast, &c.*] This is to be understood of a spirituall traffique. Now the Priests, Jesuits and Bishops (sworne vassals of Antichrist) are the only merchants to trade in the sea of *Rome*. None else may preach, sell the wares of Masses, absolutions —— for it is a mony matter. Yet literally *Martin* the fifth in a Bull commanded, not so much as any commerce to be had with any that professed not themselves servants to the Romish Church; that is, that had not the badge or mark of the beast.

Vers. 18. *Here is wisdome, let him that hath understanding count the number of the beast, for it is the number of a man* —— The character differs from the number of the beast; the former cheifly belongs to the Clergy by Oathes and speciaall Vowes, the latter is more generall to all the laity to acknowledge the Kingdom and Religion of Antichrist; (for the character seems to look at the spirituall merchants specially) the holy Ghost propounds it as easie to find out this name, being but the number of a man, or for a man to reckon; then the finding it out, is commended for wisdome to stirre up people to reckon and search to find it. Now if *John* received the Revelation in Hebrew, then the number must be in Hebrew, and this fits it.

666. 300. 6. 50. 70. 40. 200.

For the beasts seat is *Rome* (of which more in its place.) Put *John* write in Greek. See then the word  $\lambda\alpha\sigma\tau\epsilon\tau\delta\omega\sigma$  666. The former our *John Fox* found out; *Irenaeus* 1400 years ago the latter. But since

the Latine tongue was known much in Johns time; perchance the Spirit might shew it to John in that tongue of which they so boast, and have their prayers, masses — in it. Now the Pope commonly affectes this name to himselfe, *vicerarius generalis Dei in terris.*  
5.1.100. 1.5. 50.1. 500. 1. 1. 1.

Christ's Vicar generall in earth. 666. The numerall letters of these names make up 666. I have examined the Papists objections against Luthers name out of Pareus, but find their objections nothing to the purpose. This name and the Popes practice according to every passage in this book concerning him, shew him to be Antichrist, that sits pretended head of the Church.

CHAP. XIV. *A&E 3. continued.*

Vers. 1. *And I looked, and loe a Lamb stood on Mount Sion.*

CHRIST is the Lamb who stands as a watchman looking to the Churches safety. Mount Sion is the Church which cannot be quite removed, but stands fast for ever; for the gates of hell shall not prevale against it; the Mount is high, so the Church is advanced many ways. The 144000. are the sealed ones *chap. 7.* Now Christ appears after the cruel beast, to shew he had not, nor should devour all; Christ had a Church of sealed ones (though the woman were (as it were) quite fled.) Thus Christ, as in the time of Elias, has his people before Luther, on mount Sion 144000. This standing on mount Sion belongs to all the time from Antichrist, or the beasts rising. Thus the latter part of the A&E is comfort against the woman's flight and the beasts arising.

*Having his Fathers name written in their fore-heads* His, to wit, the Lambs. Now as the beasts followers had their character, so Christ's have theirs, openly professing true Religion and separating from idolatry.

Vers. 2. *And I heard a voice from heaven* As *chap. 7.v. 9.* where

where a multitude clothed in white robes sing praises to God; so now the harpers, some of the same company.

*As the voice of many waters,*] That is, of many Nations. Ch. 17. 15. the waters are Nations, Tongues, People; who being redeemed by Christ, sing praises to him, (not as if these were the very Nations, or waters over whom the whore sitteth, of whose salvation I doubt.)

*As is Were the voice of thunder*] Denoting the vehemency of the joy and praises of the blessed, compared to thunder.

*And harpers, &c.*] Where note here is mention made of two companies; these are a company of martyrs and professoars who dyed before Antichrists arising, and sing before the other company.

Vers. 3. *Singing as it Were a new song*] To praise God, I perceive is great part of the joy of the heavenly inhabitants; a new song, is an excellent song. See *chap. 5. 9.* expounded. Note that the 144000. are the remnant of the woman's seed mentioned *Chap. 12.* who were to make war with the beast, *Chap. 13.* who were not as yet received into glory (for here some things are spoken of them, as if they were yet on earth, to wit, their docility.)

*Before the throne, and before the four beasts, and the Elders:*] Then observe this voyce was in heaven, the voyces of the Church triumphant, though distinct from the Elders and beasts, they being the faithfull of the Jewish Church and of the Primitive Believers (as is observed already) these sing before the beasts and Elders who were in blisse before them. Note the hundred forty thousand are said to stand upon mount Sion; but when Antichrist arose, or thereabout,

*And no man could learn that song, but the one hundred forty and four thousand which were brought from the earth.*] Learning belongs to this life, not to heaven; Note the sealed ones are docible, the adopted are taught of God; they know only the mysteries of God, or the harpers song. The new song then being the serving and celebrating the name of God, is to be learned by Gods children, imperfectly here, perfectly hereafter.

Note the harpers, beasts and 24 Elders are all before the throne, therefore partakers of the same glory, and all follow the Lamb, because redeemed from the earth, to wit, by the efficacious blood of the Lamb.

*Ver. 4. These are they who are not defiled with women, for they are Virgins, &c.]* Marriage does not defile (though Jerome was against it, extolling Virginity) being the means to keep men undefiled, and Gods own ordinance; these harpers were a very great multitude, who are called waters therefore; now 'tis improbable they should be all reall Virgins; but Virgins are those, not polluted, whether in wedlock or single life, who especially have not been defiled with spiritual fornication with the whorish woman, *chap. 17. 2.* These are opposed to the inhabitants of the earth who are defiled; but the harpers are holy —— and follow the Lamb, Christ.

*Whether so ever he goes, &c.]* The servants of Antichrist wondered and followed the beast, *chap. 13.* these, the Lamb, and serve him night and day.

Hence observe (after the resurrection) there will be motion in heaven; and now is, in its kinde.

Secondly, all the Saints are to be where Christ is according to his prayer, therefore all the Saints follow the Lamb a like and pertake of equal glory; of which largely already. These be the first fruits to God, that is holy; for so were the first fruits in the Law; and bought and redeemed from among men, so are all the Saints as well as these; therefore this is but a priviledge common to all the Saints of heaven.

*Ver. 5. And in their mouth was found no guile, for they are without spot before the throne of God.]* To wit, now in heaven; for now they are without fault (having washed their robes (by faith) in the blood of the Lamb) before the throne, to wit, Gods Majesty in heaven; the being before the throne is the cause of their blisse.

*Ver. 6. And I saw another Angel flee in the midst of heaven.]* An Angel for many Angels, who represent Preachers of the Gospel. And now another state of the Church is to be looked for. This Angel is conceived to be *Wickliffe*, Professour at

Oxford.

*Oxford* who *Anno 1371.* preached the everlasting Gospel against Antichrist. He writ many volums, which came to other nations and people to read; to him many witnesses were raised suddenly.

*Midst of heaven]* shewes the imperfection of the doctrine at first, not quite heavenly, nor quite earthly; men see not so clearly at first when Reformation begins.

*Having an everlasting Gospel,*] Because it cannot perish, but in *Wickliffe's* successors continued. So the word sowed cannot returne in vaine; in a state it continues here, and in heaven for ever. 'Tis a folly for Antichrist to strive to supprese it.

*To preach to the inhabitants of the earth, &c.]* Sworne vanals to Antichrist. Therefore at first the succeſſe could not be imagined to be great, for the task was very hard. The substance of his preaching was, that God might have the glory, not the beast nor his image. *Because the hōurē of his judgement is come,* to wit, of his giving understanding, grace and judgment of the truth; or rather because the day of the great judgment is at hand, of which anon.

*Ver. 8. And another Angel followed, saying, with a loud voice, &c.]* The rest of *Ver. 7.* being plain, I omit. This is conceived to be *Luther* to whom many witnesses were joyed.

*Babylon the great City is fallen, it is fallen, &c.]* That is, shall suddenly fall, and assuredly fall. Now the *Caldean Babylon* is not here meant, but that which then ruled over nations. 2. That which was to be the seat of Antichrist. 3. That defiled all nations with fornications; but this was *Rome* plainly. Neither did heathenish *Rome* ever make merchandise of souls; but Popish *Rome*, *chap. 18. 13.* A most plain argument, that not heathenish, but Popish *Rome* is here meant; also this *Rome* (I mean the whole Antichristian Church) has more kept the people of God in bondage, than heathenish *Rome*. But I speake to Believers; therefore will use no more arguments here; *is fallen*, twice said to note the certainty of it.

*That great City.]* To wit, *Rome*, or the Church of *Rome*; which in this Angelstyme began to fall in many places, as *Germany*, *Saxony*.

*Because she made all nations drink.]* You see Rome is the mother of spiritual whoredomes.

*Of the wine of her fornication,]* So called first, because Idolatry is more pleasing to mans corrupt nature, then the true worship of God. 2 Because one may soon be drunken and overcome by it, 'tis a bewitching sin.

*Of the wrath of her fornication]* So called, because it brings Gods judgments and wrath.

Vers. 9. *And the third Angel followed them, saying with a loud voyce, &c.]* To wit the succelours of Luther, as Bullinger, Calvin, Zanchius — who with a loud voyce, that is courageously, forbade the worshipping of the beast upon pain of Gods wrath. As

Vers. 10. *The same shall drink also]* They that love the wine of Idolatry, must pledge in the wine of Gods wrath; without mixture, without allaying with water, that is, without mercy.

*Of his indignation and anger]* To wit, in the seven Vials, of which in order.

*And hee shall bee tormented]* This shold dehort from Idolatry. The Verse being plain for brevity-sake I passe.

Vers. 11. *And the smoke of their torment]* To wit, the smoak of the fire of their torment, ascended; it seemes hell is below.

*For ever and ever.]* See Drexelius of eternity; Concerning the beast, Image, mark and name, is already spoken. Now to vers. 13, is easie and comfortable.

Vers. 13. *Blessed from henceforth are the dead which dye in the Lord.]* Not only from the house of death, but from the preaching of the three Angels, for now Reformation teaches purgatory is a lye. Now men believe the truth, henceforth men die in the truth, in the Lord, & for the Lord; That is, for his cause (there is no salvation then to them that are not in Christ). Hence learn, is there such torments for Antichrist? Here then is good ground for the Saints patience a while under tryal. Are they blessed that depart in Christ? then death's not the end of all. The death of the body under tyrants, hurts not the soul

of

of the Saints. Lastly, it is infinitely more comfortable dying since the Reformation (by the three Angels —) then in the days and Church of Popery; blessed be God, but enough till vers. 14.

Vers. 14. *And I looked, and beheld a white cloud]* Behold the great day, and Christ on the cloud. Now the Saints shall (henceforth) be perfectly happy; and the good works of all their former life (which are said to follow them, not goe before them, as the cause of glory) shall through mercy and grace crown them for ever. Yet perchance that verse may be taken thus, *writ*, to wit for the Saints comfort, and as a thing remarkable; *from henceforth blessed are the dead;* to wit, since Reformation by the three Angels, for now purgatory-lyes are confounded; and men are taught to be presently happy after death, and are taught justifying faith which brings comfort at death; now men are taught works follow the workers to heaven, not to justify, or save absolutely; yet they follow, for Christ out of mercy and promises annex to good works, will reward them with glory. This white cloud signifies Christs divine Majesty: for God because of his heavenly power, is often in the Psalms said to ride on the clouds. But here Christ comes according to his promise, *Math. 26, 64,* upon the clouds to judge the world; the clouds being his throne. Thus comes in Act fourth containing comforts for the godly, shewing the joyfull change of the Churches afflictions at the day of judgment.

*Having a crown of gold upon his head, &c.]* This notes Christs kingly Majesty,

*As the sharp reapers sickle in his hand]* notes his judging and destroying the ungodly (as it were mowing them down) at the last day; for the sickle is to reap the ungodly.

Vers. 15. *And another Angel came out of the temple]* Noting the desire of Angels and Saints at the last day to see the destruction of the wicked. Which Angel John in the Vision saw coming out of the temple, viz. heaven.

*Thrust in thy sickle and reap,]* Judging is the office of Christ, yet the Saints and Angels shall come with Christ, to waite on him, and approve his righteous sentence.

*I thrust.*

*Thrust*] Desiring Christ (not commanding) to do his office.

*Because the time is come, &c.*] To wit the time prefixed in the counsell of God to judge the world, which the Angels and Saints (noted by the Angel coming out of heaven) knew, because they saw Christ on the clouds as on a throne; and the signes of the last day, fulfilling, and fulfilled,

*To reap*] To gather the good into heaven (the barne) the tares in bundles for the fire.

*The harvest is ripe*] The measure of the Churches miseries, and the sins of the wicked was full.

*And he that ate on the cloud thrust in his sickle on the earth, &c.*] Thus Christ fulfills the desire of the Saints, and reaps the earth, saying, come ye blessed: go ye cursed; thus the harvest is the end of the world, *Matth. 13.* The reapers are the Angels; yet Christ is said to do what they do, because they act by Christs authority.

*Vers. 17. And another Angel came out of the temple which is in heaven, &c.*] Heaven. Noting how Angels shall be reapers and gatherers of the vintage, (the wicked —) Yet perchance Christ is here meant, to whom power of the sickle or judging is only committed. Note all over this book severall persons come in acting as in some Comedy.

*Vers. 18. And another Angel came out from the Altar, which had power over fire, &c.*] In the Vision, that is, out of heaven from God. Yet Christ is the Altar, from whom, and by whose power the Angels act at the last day. This Angel (so all the Saints, as is noted *Chap. 6. 10.* cry how long?) hastens the judge who is not slack to reap the earth, and gather the sowe wild grapes thereof; meaning the wicked; for the good grapes in Scripture and the vine are taken in a good sense; but the grapes of the earth (as the grapes of Gomorrah) in a bad sense.

But why doth the Angel who has power over fire demand this?

*Answe.* Because God by the Angels will cast the wicked (or grapes) into hell fire; now the Angels have power over fire thus; to wit, by Christs command to burne the grapes, tares, wicked

wicked. Also perchance over particular elements.

*Vers 19. And the Angel thrust in his sickle — and cast the Vine of the earth into the great Wine-press*] To wit, into hell. For as clusters are trodden in the wine-press, so the reprobates in the lake of hell.

*Vers. 20. And the Wine-press was broken which was without the City*] To wit, Heaven, of which City in its place, *chap. 22. 15.*

*and blood came out of the Wine-press*] Alluding to the blood of the grape called so in Scripture; Noting the bloody, that is, horrible punishments to befall the wicked in hell, that spiritual winepress.

*Unto the horses bridles, &c.*] Innumerable multitudes of clusters are to be prested of all the wicked from the Creation (which however shall be quickly done) that in the Vision the blood flowed a thousand six hundred furlongs, each furlong being a hundred twenty five paces, able to make a sea of blood. Now Christ uses no horses: but the blood in the Vision so streamed out as it would have run a great many miles for length (underflow by furlongs) and reached the bridles of horses for depth, had there been any. Perchance alluding to Conquerours, who after a batel ride up in the blood of the slain, to view the enemy. Thus the Antichristian Tyrants rode to see the Martyrs die. Thus Christ triumphs over them.

#### CHAP.XV.

*Vision 5. — being but a Preparation to the Vision.*

*Vers. 1. I saw another signe*]

*J*ohn was informed by many signes or visions, one expounding another. The acts of which bring at last (ever) either joy to the Saints after sorrow, by shewing heaven, Angels, Martyrs, and their blisse and protection, or destruction of the adversary. To this purpose the Reader may see this book speak.

*In heaven*] So John saw them in heaven: which were to be

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be performed on earth on the Antichristian Church.

*Great*] shadowing out great things.

*Admirable*] shadowing forth the admirable judgments of God.

*Seven Angels*] meaning a perfect company; these note ministers in the Church, by whom God in some sense poures forth his wrath, as in some sense i.e. did by the witnesses, chap. 11.

*Having the seven plagues*] Of which see ver. 7.

*Last plagues*] because to be poured out in the last age when Popery declined much.

*Filled up*] The Plagues are to continue in the several Angels till the judgement day, when the Arch-angel shall sound and the wicked have the full wrath of God on them for ever.

Ver. 2. *And I saw as it were a sea of glasse mingled with fire, &c.*] A sea of glasse, as ch. 4.6. the word is noted, brittle as glasse, trouble come as the sea: full of fiery persecutions, afflictions, contentions in which the Saints are involved. Of glasse again, because all the actions of men there are apparent before God & the throne But behold many Harpers praising God for his judgements or seven vials to be poured out justly on the wicked! behold a company standing as Conquerors by faith on the sea or world! They overcame the Beast his images, mark of subjection or obedience, and the number of his name; of all which already, chap. 13. Here note, the beast is in the singular number, therefore but one, though of two formes, chap. 13. Observe, many Saints had obtained victory over Antichrist already, the seven vials not being poured out, which would not be suddenly finished when pouring out; therefore the Papists lye saying Antichrist should rage but about four years. These harpers are not only to be taken for those, chap. 14. 3. who congratulate the 144000. standing with Christ on the mount, but are to be taken for the Church militant (as Brightman observes) rejoicing and singing of Songs of praise, as Moses did for victory over Pharaoh: so these over the national name of the beast; for the word in Greek is overcoming as it were now in earth, though it be

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represented to John in heaven; having the harps of God in the Vision, meaning excellent harps.

Ver. 3. *And they sang*] so it seemed to John, yet there are not tongues, lips, nor voices — as yet, enough in heaven to make music; but this is spoken to our capacity; yet the Saints most sweetly and joyfully (but as spirits) praise God in heaven.

*The Song of Moses*] Exod. 15. or like it.

*And the Song of the Lamb*] as oft before. Tis a Song composed of many places of Scripture together; by which you see the way to praise God is out of his lasting Word.

Thus his Word endures for ever in heaven, and praises out of his Word.

*Thou King of Saints*] God in a peculiar manner is their King, and they his subjects.

Ver. 4. *Who shall not feare thee*] (not Antichrist.)

*Being only holy*] The Popes unholiness is here reproved.

*All nations shall*] Some of all nations upon Antichrists declining.

*For thy judgements are manifest*] In weakening his kingdom, by the preaching of the Word, making him odious: This the Harpers worthily pronounce.

Ver. 5. *And after that I looked*] to wit, after the Song as an interlude.

*And the Temple of the Tabernacle of the Testimony in heaven was opened*] Alluding to the literal Temple: the meaning is John saw heaven open, out of which came these Angels. There is no mystery in it, but Antichrists judgments proceed from Christ the High-priest of the Tabernacle.

Ver. 6. *And the seven Angels came, ——— having seven plagues, ——— clothed in pure white linnen*] White linnen notes their heavenly Purity.

*With a golden girdle*] So Christ had, chap. 1. 13 noting his Majesty, and Diligence which his servants the Angels have, — ready to execute his pleasure; Or this imports the de-

cency of Angels, who assuming bodies or appearing in bodily formes for our sakes come not naked : but clothed as the Priests by Gods command in the law.

Vers. 7. *And one of the four beasts]* Of these is spoken, chap. 4. it matters not which of them gave the seven Vials, perchance he that was nearest (not Peter as the Papists think) Thus much is apparent ; the Church desires Gods judgements to be hastened upon Antichrist, as chap. 6. 10. upon tyrants, *O Lord how long ?* the beasts resemble the Gospel Church: now they especially desire it, being greatest sufferers.

*Vials]* noting the vessel, holding as much as a man can drink at a draught, but doubtlesse these were great ones : noting Gods great judgements.

*Golden]* Noting the justnesse of the judgements; though then John saw Vials in the Vision, they noted the cup of wrath and fury spoken of in some sense chap. 14. 10.

Vers. 8. *And the Temple was filled with smoke, &c.]* Not a cloud, as 1 Kings 8. 10, 11. but smoke, noting how the Church (of Rome) was to be filled with darknesse and confusion, and consequently wrath of God. Which though formerly it were in the Romish Church (not of new) yet now it began more plainly to appear, after the light of the truth, that no man could enter into heaven above (noted by the Temple) because of darknesse of ignorance and sin ; nor could enter into the Church to receive light (because nothing but blindnesse and darknesse) till the seven plagues were past, that is never : for the seventh Angel is the Archangel at the last day; thus none of the beasts worshippers have light, nor can enter into the Temple of heaven, in the state they are in for ever. But Christ we hope will call many of them home, as that great City or Church of Rome decays. —— Thus farre the introduction to the fifth Vision, The smoke comes from Gods glory and power : and the blindnesse from God as a righteous judgement.

CHAP. XVI. *Vision 5.*

Vers. 1. *And I heard a voice out of the Temple, saying to the seven Angels, go, &c.]*

Formerly two witnesses chap. 11. that is a few, were raised up against Antichrist. Now seven, that is, very many, who by their preaching — shall, as the witnesses cause Vials of wrath to be poured upon Antichrist. We have heard of the Beast against the witnesses Chap. 11. the Dragon against the woman Chap. 12. the Beast against the Saints by warre Chap. 13. — and suffering none to buy and sell but his spirituall Merchants : not followes a strang change ; Judgments for the Antichristian company.

*Beast and Merchants goe]* There is Commission :

*Pour out]* not drop, aggravating the punishment.

*Pour out his viall upon the earth]* Leave none at all in the vessell upon the earth, in vers. 2. these Angels note ministers.

Vers. 2. *And the first went and poured out his Viall upon the earth]* Note the readinesse of the Angels in obeying the Lord, whose voice out of the Temple or heaven commanded them even now, ver. 1. On the earth, that is, the inhabitants of the earth, or worshippers of the beast.

*And there fell a grievous noyse upon the men which had the mark of the beast, &c.]* To wit, on Antichrists marked ones. Tis an allusion to the first Egyptian plague of boils and blaines, Exod. 9. 9. for here is oft such punishments as haile, locusts, blood.

Now though God may punish the Roman Church with outward diseases (as the French pox which follows the wanton Clergy — ) yet since outward diseases are common to all, chiefly (with Brightman) I understand these plagues to be in men, as hatred, envy, malice against the true light upon the preaching of the Gospel to the inhabitants of the earth by the first Angel; note the Gospel is the favour of life to the Saints, though it be as a Vial and torment to the marked ones.

ones, because it hinders their riches, honour, pride, tyranny, --- Now what greater sore then a tormented, vexed mind.

*Vers. 3. And the second Angel poured out his Vial upon the Sea, and it became as the blood of a dead man.]* So in the Vision the sea is the Romane Church, or gathering together of Churches; Perchance the Council of Trent, whether all People gathered for help, when the first Vial was poured out; it lasted many years; many rivers, as Cardinals, Bishops, Archbishops, &c. run hither and made up the sea (to consult against Christ's true witnesses.) however, the sea of *Rome* (or Church) is the sea; the Bishops and Doctors are the rivers and fountains (which make up the sea) or the fountains are Scripture, all corrupt (at least to them) this is a plain allusion to that Egyptian plague when the waters were blood: so here the Church, Bishops, Doctors, are polluted; so the Scripture the fountain in some sense of water, is polluted to them, and become (by a just judgement) but as muddy and paddle to them, being hid to them that be lost. Hence the Angel of the waters, ver. 5. who to wit, poured out his Vial in the Vision on the waters, praises God for the equity of his judgement, giving them blood to drink (spiritually, for that Scripture was puddle to them, which is pure water in it self, for that the Doctors — were besotted, given to delusions and traditions; So that their People compared to the creatures in the sea, do spiritually die wanting the true waters of comfort) who shed the blood of the Saints really. Perchance suddenly the sea of *Rome* may literally become blood, by Protestants oppressing her, and when the Kings shall hate the whore, ch. p. 17, 17, 18. and burn her.

*Vers. 6. For they are worthy.]* Evil works are perfectly evil and deserve punishment; but good works are always imperfect, (nay if never so good, debts to the Creator; therefore) deserving no reward, but have it out of free mercy and promise. But enough to ver. 7. which is else. The Angel from out of the Altar was mentioned; ch. p. 14, 18. who said, thrast in thy sickle: and here prates God; to which place I referre the Reader; and for brevity sake have done with these seven versies.

Vers.

*Vers. 8. And the fourth Angel poured out his Vial upon the Sunne]* In the Vision this may be as well called the Angel of the Sun, as well as the others of fire and water: they are called so because of their pouring out their Vials on the Sun, Water, Earth, — and because God perchance by these gathers the Saints at the last day to himself, and casteth the wicked into hell fire.

The Sunne notes the holy Scripture, by which our dark minds are enlightened, as the world is by the Sun: God by way of a judgement is said to give the Sun to the bright Scripture, making it in the latter days much more clear, piercing, scorching the consciences; or because the Antichristian notwithstanding, (shall by a just judgement) have strong delusions, *believe a lie, and not receive the knowledge of the truth* or repent unto salvation, but continue in unbelief, malice, envy, noted by their being scorched.

Thus the Vial is poured out upon the Sunne, giving more light, to the envy of the marked ones, who for madnesse gnawed and bit themselves, having yet no mind nor grace to repent.

Now had the Vial been litterally poured out on the waters formerly, or now on the Sun, the punishment had been common to all, not proper to Antichristians (noted by the men,) as the text intends.

*Vers. 9. And men were scorched, &c.]* to wit, the marked ones. Thus the word as a fire burns, though chiefly twas intended for salvation; no wonder then there appeared before-hand smoak in the Temple or heaven, noting the blindnesse of Antichristians & obstinacy, and Gods wrath upon it, hindring their coming into heaven. Observe, men yet repented not; though God send his Word and Judgements to call to repentance, nay though they knew God had power over the plagues, yet they returned not to him, but hardened their hearts. The Popelings though they be scorched by this light, as by a fire, yet will not for their Riches Honour, and Ambition take notice of it to amendment of life, to give God the glory, to wit, of the justnesse of the punishment inflicted. 2. Of the trath of the Gospel discovered. 3. Or their recovery desired.

V. 1.

*Verl. 10. And the fifth Angel poured out his Vial upon the seat of the Beast, and his Kingdome waxed dark.]* Upon the preaching of the Word to Antichrists Seat and Kingdome (for the noise of the truth by books and preaching hath reached thither) his Courtiers, subjects and self-containing obstinate, God by a further judgement darkens them more and more, punishing one sinne by another, as *Rom. 1. 26.* which darknes begins every day to be more manifest. Here is an allusion to the literal Egyptian darkness; but this is to be spiritually taken, for the darkness of the mind: the profoundest Doctors of *Rome*, are fools in the saving matters of faith by a just judgement of God. So that Gospel which naturally brings light to them that sit in darkness and in the shadow of death, by accident brings more darkness upon these.

*And they gnawed their tongues]* Noting the extream rage of Antichristians against God and truth.

*For paine]* Or grief, because *Rome* is declining, and grown to be a kingdome of darkness.

*Blasphemed the God of heaven]* In that they condemn the Gospel of Christ for heresie, and the true Preachers for hereticks.

*Repented not]* But taught their marked ones they were in the right and light: though ver. 8. and 9. they rage and are mad at the Sunne of light, which they cannot darken nor will acknowledge to be true; but who is more blind then those that will not see?

*Objett.* How can Ministers inflict plagues, or pourre out Vials?

*Answ.* They communicate in the work of God as Co-workers, they preach the Gospel, upon contempt of which the Lord for them punishment the obstinate and contemners, as is noted, *chap. 11.* about the witnessles limiting the earth largely, *ver. 5, 6.*

*Verl. 12. And the sixth Angel poured out his Vial upon the great river Euphrates, and the water thereof was dried up, &c.]* This Vial and the former have been pouring out a great while, *Babylon* had two strong fences: the wals which were one of the wonders of the world, very thick and high: Then second.

secondly the great river run thorough it (as I noted out of *Solinus* in my quoted book, pag. 109.) which was greater strength to the city then the wals, being very deep. *Cyrus* and the besiegers, despairing of the wals, make many deep ditches: and whiles the Babylonians riot and feast within securely, scorning and contemning the besiegers: they brought the river *Euphrates* into those ditches or channels, and so enter into *Babylon* as it were on dry ground and took it. The mystical *Babylon* hath in stead of wals, Emperours, Kings, Princes to defend her; inwardly *Rome* (the mystical *Babylon*) hath tythes, first-fruits, Peter-pence, indulgences, and the like, instead of *Euphrates*, which the Kings of the East, (alluding to *Cyrus* and *Darius* Kings of the Medes and Persians, who are East of *Babylon*, and caused the literal *Euphrates* to be diverted) that is, Christian Kings, Princes, Ministers, (People, for they are from Christ, who is the Angel of the East, *chap. 7. 2. and the day spring from on high, Luke 1. 78. who visited us*) who shall divert *Euphrates* of *Rome*, throw down her riches, and bestow them towards the maintenance of Schools, Gospel-teachers; these the Ministers first preached against, as against Peter-pence, Absolution money and the like, and other revenues Emperours and Kings have better employed, diverting them and their course from *Rome* (witnesse King Henry the eighth in *England*—) so in time *Rome* will be more feaseable when her Riches and Honour cease more and more. This the sixth Vial means, And *Anonymous* two hundred and seventy years ago, said, the preaching of the Gospel should cause to take away earthly dominion; and temporal possessions from the Clergy: to wit, of *Rome*. God be thanked no Kingdome in *Christendome*, (except Spaine and Italy), but have more or less diverted the *Euphrates* of *Rome*, and made way for the Kings of the East, (Ministers and good Christians) to take her.

*Vers. 13. I saw come out of the mouth of the Dragon.]* Since the riches and *Euphrates* of *Rome* is drying up, she sends Am-bassadors to the Kings of the earth to help her.

*These come out of the mouth of the Dragon, Beast and false Prophet]* In the vision which is but one, as is noted, *chap. 13.* the

the Dragon furnisheth them with lies, the monster or beast (representing Antichrist as a secular Monarch) with tyranny, the false Prophet or land-beast (who was like a Lamb in part,) with all deceit of unrighteousness.

*Three impure spirits]* Meaning the spiritual fathers of Rome's Church. Three denotes Perfection or a sufficient company, as two witnesses do chap. 11.

*Impure spirits]* So are these locusts in their original and life;

*Like Frogs came out of the mouth of that Dragon, &c.]* In impudent loquacity and filthiness; what more irksome then croaking of Frogs? So the clamours of these messengers to the Kings of the earth, prating any thing to gain their aid for Antichrist; what more impure then frogs both in their original and living? the same is true of the Romish Parats and Fryars; who may well be said to come out of Antichrist's mouth, being orders of his confirming, having no ground in the Word. Now these are Antichrist's usual Legates or Emisaries.

*Vers. 14. For they are the spirits of devils]* From the Dragon who gave Antichrist's place, chap. 13. Their craft and subtlety is from hell; though then they make a faire show of religion, yet they are of the disposition of the devil their father.

*Working miracles]* No Church so brags of miracles as that of Rome: but tis known Antichrist's coming is with signes and wonders, and with all deceivablenesse of unrighteousness.

*Who go forth]* as Ambassadors.

*To the King's of the earth]* To wit, heathen and idolatrous. It seems towards the end, Antichrist to keep up his false tottering power, will make league with Indians, or any infidels. Thus the prating frogs, (Jesuites) lie most uncleanly in ditches, and mire (of tches, vanity, and temporal honour) and are sent as the Popes Nuñcio's or Emisaries, to gaine the helpe of the Kings of the earth against the day of the Lord.

*Vers. 15. Blessed is he that watcheth and keepeth his garments, &c.]* To wit, in this dangerous deceitful time, and keeps

keeps his garments, See chap. 3. ver. 18. that they be not defiled with the world and flesh: for Christ comes unawares as a thief in the night. This then is a cautionary parenthesis, because the day of the Lord is at hand, against which we should watch and be prepared.

*Ver. 16. And gathered them together]* To wit, the unclean spirits shall gather them, that is, the Kings of the earth, by their false miracles, lies and prating.

*To battle]* to fight against Antichrist's opposers, (truly a great miracle that men should fight for the beast of Rome, when his other vassals shall hate him, as chap. 17. ver. 16. 17.) no wonder if they come to Armageddon or a place of destruction and ruine, Since they fight against Jehovah for the beast.

*Called in the Hebrew tongue Harmageddon]* This Word and such like prove this book was delivered to John in Syriack or Hebrew.

*Megiddo* was the place where that most hopeful Prince Josiah was slain, 2 Chron. 35. 22. by Necho King of Egypt, whereupon (for twas an infinite losse) the sad Prophet Jeremy composed the book of Lamentations, ver. 25. *Harmageddon* in Hebrew signifies a mountain. So *Har-megiddo* is but the hill of Megiddo. True, *Megiddo* was the city, but the hill & field where the battell was fought, was after cal'd by that name. So the kings of the earth shall be brought to another place of confusion, or another *Megiddon*. The alteration of letters are nothing, if the tongues be considered in which they are writ. Two things are here to be noted. 1. The opportunity or fitnesse of the place. Such was the field of *Megiddo*. 2. The great lamentation which here the adversaries shal make because of the slaughter; therefore one day when Antichrist is almost ruined by the Word, and several Kings revolting from him and opposing him, he shall be in league with Turk and nations, whom he shall entice to help him and to prop up his ruined state, but these shall be opposed by other Kings (of the East or Christians) to their great ruine, for the great day shall there overtake the wicked.

*Vers. 17. And the seventh Vial was poured out into the*

*aire]* The six Trumpets signified Preachers, (I mean the six Angels of the Trumpets) as the temporal events proved, but the seventh could not be, *chap. 10. ver. 7.* then the mystery of God was to be finished. So now the six Angels of the Vials may : but the seventh proclaims the day of the Lord the end of all things.

*And there came a great voice out of the Temple, saying, it is done.]* Upon the sounding of the Trumpet the aire is corrupted, infected with Pestilence, and smitten with Gods wrath: so that needs the destruction of all creatures and the end of all things must follow. To which purpose a voice from heaven and the throne confirms the truth of it, saying, *It is done.* This is the great voice of the Trumpet, *1 Thes. 4. 16.* the Lord shall descend with a shout. — Thus the world's ended, and the grapes of the earth to be pressed in the lake of hell, and the kings of the earth destroyed at Megiddo.

*Ver. 18. And there were voyses, lightnings, thunders, and there was a great earthquake, &c.]* These things shew the horrible effects of the last Vial, when Christ shall come to take vengeance at the last day; then may be voyses of the damned, lightnings burning the earth to peeces and the works thereof; thunders from heaven; for all elements shall conspire against the wicked, and such an earthquake as never was, for the earth shall be rent to peeces and dissolved.

*Ver. 19. And the great City was divided into three parts.]* To wit, the Church of Rome wherein or in whose streets the witnesses lay, *chap. 11. ver. 8.*

*In three parts]* Three notes perfection, so it was quite demolished and rent by the earthquake: yet I beleeve the literal City shall be destroyed before this day, *chap. 17. 16.* But her Dominions and jurisdiction may in some measure last to this earthquake or the end.

*And the Cities and Nations fell]* To wit, of Turk, Saracen, American, and all earthly Kingdoms now at the great Day. Yet perchance these may come (helping the Whore by the mediation of the three unclean spirits) to some, nay many private overthrows or Armegeddon before the last day, for many Kings shall hate her and burn her before, as *chap. 17. 16.* Why may not Kings of the earth to their destruction strive.

to help her before, by a secret judgment?

*And great Babylon came into remembrance before God, &c.]* God thought on her before, but now at the appointed day paid the old debt fully. Great Babylon and the Cities of the Nations are distinct, you see; So Constantinople is not meant by Babylon, but the Cities of the Nations comprehend that, and all other heathen Kingdome. That City which trampled under foot the holy City and Witnesses is remembred.

*Ver. 20. And every Island fled away, and the mountains were not found.]* These things shall literally come to passe at the last day, when the great earthquake shall happen; so that the wicked shall have no hiding place.

*Ver. 21. And there fell great haile as of a talent weight out of heaven upon the men.]* God plagued Egypt and destroyed the Canaanites with great haile and hailstones, *Jos. 10. 11.* and by it is noted Gods terrible judgments against the wicked, and vassalls of Antichrist. (noted by men)

*A talent]* Being a hundred pound weight, notes the greatness of the judgment. Now I know not but these things may in some sort come literally to passe at the last day; when Earth Sea, or I stands, Aire or Haile, may and, fire all the Elements shall conspire against the cursed and wicked.

*Yet they blasphemed God because of the plague of the haile, &c.]* I confess I was long of the opinion that the judgment day was not here treated of. 1. Because men shall subscribe to that judgment as being convinced. 2. Because they seemed to live impenitently on earth and blasphemously, notwithstanding the judgments which should beget fear and repentance; But upon second and better thoughts I finde, that the cursed raging of hellhounds against God is here expressed after the great day; who though they shall at the sight of the judge, cry moutaines — fall on us, yet despairing (and convicted in conscience of the justice of the sentence) shall never cease (with their mouth's however) to pour out blasphemies against God, as if he were unjust and unmerciful, because of the haile or eternall torments of hell; Thus ends this Vision with the world.

## C H A P. XVII. Vision 6. Act. 1.

Ver. 1. *And there came one of the seven Angels which had the seven Vials, and talked with me, &c.]*

**E**Ither that Angel which poured out his Vial upon the seat of the beast, or the last who by his Vial raised the earthquake to the destruction of all; and talked with me, saying, come hither; behold the readinesse of these ministring spirits, to do any good to the Saints, and with what joy they are imployed about things for our consolation; what familiarity between them and the Saints, noted in that expression, he talked with me, saying, come hither.

*And I will shew thee the damnation, &c.]* nor any longer nakedly describe the beast, but set forth plainly the beast and whore before thy eyes (yet in a vision).

*The judgment.]* Not only the temporall upon the city, but eternall, of which anon.

*Of the great whore that sitteth upon many waters.]* Not Jezebel, chap. 2, but doubtlesse Rome an insatiable strumper. Now by whoredom, not common fornication is noted, for she is a City, but spirituall fornication, viz. apostacy from God, perfideousnesse, Idolatry. The true Church is Christ's Bride and Spouse; he is married to her in faithfulness, righteousness, judgment, Hos. 2, 19. and her Apostacy is spirituall fornication and whoredom oft in Scripture. See Ezekiel 16, 9, 25, 26.

*Ver. 2. With whom the Kings (of the earth to wit) committed fornication.]* She enticeth them, pretending her being the only Catholique Church and Spouse of Christ, to receive her superstition and Idol-worship; bewitching them as Dalilah did Sampson, so that they have made themselves and kingdoms tributaries and slaves to this whore of Rome.

*Not only Kings but inhabitants of the earth.]* Sworne vassals of Antichrist, and enemies of the Gospel commit this fornication with a whore. None of the Saints (whose names are

written

written in heaven) are finally thus overtaken. 'Tis compared to wine,

1. Because of its specious pretences of holiness.

2. Because it bewitches and besots mans corrupt nature, and even makes him drunk of the waters in ver. 15. Wine is sweet but proves deceitfull: So Idolatry is to mans corrupt nature, but brings wrath and judgment at last.

Now the *Act* begins.

*Ver. 3. And he led me away in the Spirit.]* John then was not in one continued extasy, but severall times in the Spirit; neither saw he all in one place, but formerly in heaven, now in the wildernes, the fittest place to see a Church that was a wildernes. Formerly John saw a chaste matron in heaven clothed with the Sun; now a whorish woman riding upon a beast in the wildernes. Behold he talked that of succession of most venerable Popes, called a whorish woman in the wildernes!

*And I say a woman sitting upon a Scarlet coloured beast, &c.]*

It is much, women usually are afraid of cruel beasts, but this woman rides on one. The woman signifies the Church, as is noted chap. 12, v 1. the whorish woman notes the adulterous Church, her scarlet notes her Kingly, Majestick power, giving laws to all: for Kings and Emperours weare scarlet. The Beast is the Empire of Rome, with whose spoils she is adorned. Thus as a whore she is an adulterous Church, having usurped power, as a Beast or Monarch she hath a temporal sword, and command, as is noted, chap. 13, yet but one Antichrist.

*Full of blasphemies.]* Or blasphemous doctrines. See chap. 13, 6, against God, his Tabernacle, and them that dwell therein.

*Having seven heads and ten horns.]* So is the same breast or Antichrist, chap. 13, who had seven heads and ten horns, ver. 1 deceiving the men of the earth as this doth, v. 2. by which I oft noted Antichristian vassals are meant; of the heads and hornes aiton.

*Ver. 4. And she was arrayed in purple.]* The Beast was in scarlet; so they be alike yet attired, both in scarlet and purple. It follows:

And

*And decked with gold, precious stones and pearls.]* Noting the riches and pride of the Roman Church, which are to be seen in her Churches, Altars, Idols, Robes, Palaces; or noting how her attire is like a Queen as she boasts her self to be, chap. 18. v. 7. I sit a Queen. Thus as some reall whore, she adorns her self to entice her lovers to fornication. This also her scarlet and wine (one being delightsome, the other pleasing and sweet) note; for under most specious pretences of being the Catholique most holy Church, Christs Spouse and Peters seat, she bewitcheth the Kings of the earth, and inhabitants thereof.

*And had a golden cup in her hand.]* Read the description of the whore in Prov. 7. By this cup all Romes glorious pretences are meant to entice people; as that her Orders, Sacraments, Ministers, succession are only right; That she is the Queen of Churches, the Pope the father of fathers, and only cheif shepherd — out of this cup (which John saw in the Vision) she makes the Kings of the earth drink.

*Full of abominations, &c.]* Gold without, but filthinesse and poyson within; fair in pretences, wicked and adulterous in practice. This is not heathenish Rome, for she enticed none, — but served the gods of all nations; but Popish Rome with whom even all Kingdomes have once committed fornication.

*Vers. 5. And upon her fore-head a name written.]* In the Vision; It notes how openly this whorish woman sheweth her self to be another Babylon, but in a mystery.

*A mystery, that great Babylon.]* So Rome in a mystery is Egypt, Hierusalem, Sodom, chap. 11. and now Babylon, keeping the inhabitants of the earth in spirituall bondage; Indeed all Romes religion is mysterious, full of mysteries; openly the Pope calls himself Christs Vicar, and the Church of Rome Christs Spouse; mystically hee's Antichrist, and she the whorish woman.

*The mother of fornication.]* Rome brags of her being the mother of Churches, but indeed she is the mother of Idolatry or spirituall fornication; For all abominations that ever were in the Christian world came from Rome. You heard before of a chaste

a chaste Matron, the mother of the Martyrs and man-child; now of the mother of fornication and whoredoms. Thus as openly (as if it were written in her forehead) yet in a mystery doth Rome shew her self to be the spouse of Antichrist, and the mother of fornication, another *Babylon*. —

*Vers. 6. I saw the woman drunken with the blood of Saints.]* Either full of blood which she had shed (as the book of Martyrs can testify.) See chap. 11. (of the witnesses) so that she even raged and was drunken as one with wine, or because as one drunk, she shall not be sensible of many of her judgments.

*And of the Saints and Martyrs of Jesus.]* Their blood she shed by warring against them, chap. 13. for whom Christ out of love shed his; no wonder then a judgment follows for this and her fornication, chap. 16. 6. The blood of the Saints and Prophets is said to be shed also; the word Prophet is there to be taken for a teacher; as Prophecy is for teaching, chap. 11. the Witnesses shall Prophecy, else Antichrist came not neer the time of Prophets. Several Massacres prove this point, and what is said, chap. 11. and 13. of her burning the Witnesses and warring with the Saints. Now John in the Vision sees the woman drunken with blood; because by her means, instigation and doctrine, Kings have raged against the people of God. Heathenish Rome did thus against the Saints openly, but Antichrist in the mystery only; whose rage agrees with the time spoken of; so doth not heathenish Rome.

*And when I saw her I wondered, &c.]* To see a whorish woman upon a beast, so strangely attired, &c. for otherwise he had seen the beast before. c. 13.

*Vers. 7. And the Angel said to me, wherefore didst thou marvell? &c.]* The Angel observing Johns desire by his countenance to know the meaning of his sight, doth of his own accord open to him the mystery, saying, I will tell thee. —

*Vers. 8. The beast which thou sawest, was, and is not,]* To the Beast the Angel ascribes four states according to times.

*Was]* Or has been, viz. formerly in Monarchical power in Kings

Kings, Consuls, Dictators and the like; for thus the Beast had been when *Rome* was governed by these, for the Pope by force took this power to himself by degrees, and now reignes as an Emperour or King; thus something of the Beast had been, to wit, the secular power, which he made more his own afterwards.

*And is not*] In the time of the Revelation, when the poor Bishops of *Rome* dreamt not of any Monarchicall power, but suffered martyrdome under it 300 years.

*And is to ascend out of the bottomlesse pit,*] To wit, when Boniface the third invaded the Ecclesiasticall Monarchy, Anno 606. See chap. 9. v. 1. of the bottomlesse pit, and chap. 11. expounded vers. 3. of Antichrist's time of ariseng Stephen the second also laid hold on the secular power 649 years from this Prophecy; Thrusting the Greek Emperours out of *Italy*, depriving the French King *Helderick* of his Kingdom, admitting *Pipin* (to whom he gave the Kingdom of *France*) to kisse his feet. Thus the Beast arose out of the bottomlesse pit by degrees.

*One of the bottomlesse pit, &c.*] The Beast may be said to come from hell, because his working is after the working of Satan. Hell is said to have no bottome, because none ever returne thence, but are as it were continually sinking into misery.

*And shall go into perdition*] Here the last state of the Beast is treated of. The Antichristian Church decreaseth dayly and suddainly will arrive at the Armegeddon of destruction.

*And they that dwell upon the earth shall wonder*] As is expounded chap. 13. 4. 8. none of the Saints, who were elected before the foundation of the earth in Christ to glory, whom it is impossible to deceive, *Matt. 24. 24.* the non-elected are in miserable condition.

*Beholding the Beast which was*] Before John's time in Kings, Consuls — who are fallen asleep. vers. 10.

*And is not*] Because Roman Bishops in John's time had not usurped (nor dreamt) of any great power.

*And*

*And yet is]* In respect of the imperiall power of *Cesars* then (which the Popes should usurpe) when John was alive.

Vers. 9. *Here is the minde having wisdom*] In the things that remaine to be expounded touching the heads and hornes greater mysteries lye hid then ordinary, which are above mans reach or wisdeom; Therefore the Angel somewhat explaines it to John, stirring up our attention and desire, lest we be slothfull in knowing and shunning the Beast.

*The seven heads are seven mountains*] That is, signify seven mountains; as the Rock was Christ, that is, signified Christ.

*On which the woman sitteth*] To wit, the whorish wowan or great City, vers. 18. or *Rome*, seated on seven hills (as every man knows) one mountain is called *Capitolinus*, 2 *Palatinus* 3 *Cælius*, 4 *Aventinus*, 5 *Esquilinus*, 6 *Viminatus*, 7 *Quirinalis* of which see Mr. Godwin in his *Roman Antique Quest*. Why did, not Christ by the Angel plainly name *Rome*? Because men should the more study to find out the mystery; also if the Antichristians had been plainly named, perchance they would have (in rage) burnt the Prophecy, and many more inconveniences would have followed. The Jesuits begin to say this is *Rome*, yet heathenish *Rome* as under heathenish Kings and Emperours; but 'tis plain John speaks of things to come, of *Rome* as it was to be Antichrist's seat, not the Emperours then,

*Upon which the woman sitteth*] She sits upon waters, vers. 1. as commanding people, tongues, nations called waters, ver. 15. upon the Beast or Roman Empire, as commanding and ruling the Empire, for sitting notes Dominion upon the mountains, as Antichrist dwelling place and seat; now thus the Pope sits even in Antichrist's seat; therefore hee's Antichrist.

Vers. 10. *And there are seven Kings*] That is, governments (at *Rome*) where the seven mountains were, as is most remarkable; To wit, by Kings, Consuls, Dictators, Decemvir (which lasted but two years) Tribunes, Emperors, Popes. Now no Kingdome can shew such seven mountains and seven Kings, but this *Rome* the now seat of Antichrist.

*Five are fallen*] To wit, the former five now reckoned.

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One

*One is]* To wit, Emperours, Domitian then raigned who banisched *John*.

*One is not yet come]* To wit, the Pope; for though there was a Bishop of *Rome* then, yet he did not Lord it, or use any Papal jurisdiction; thus Brightman; but according to him the seventh must be Antichrist, being however but part of the eighth, as will appear; the seventh is the Government by *Constantine* and Christian Emperours, for now the face of the Empire began to be new, and another in some sense; for he left the mountains of *Rome* and went to the East, to wit, *Byzantium*, calling it after his own name, *Constantinople*, or the City of *Constamne*. Thus he remained a short time, to wit, at *Rome*; the nineteenth year of his reign, departing thence to *Byzantium*; neither in some sense did the seventh Government continue long, being swallowed up by Popes in the West, and Turks in the East.

*Verl. 11. The Beast that was, and is not, even he is the eighth]* The seventh was but part of him, *Constantine* and his succel-lors removing from *Rome*; the Popes (seeing the Emperours even weary by reason of warres and incursion of Barbarians) began to begge, and after to usurpe Kingly authority at *Rome*, which was the old seat of the Empire.

*Thus the Beast that was]* In *Johns* time in Monarchical power of five Kings.

*And is not]* Neither an Ecclesiastical nor secular Monarch in *Johns* time, to wit, in the Pope.

*Even he is the eighth]* To wit, regiment consisting of an Ecclesiastical and Civil Monarchy, as Priest and *Cesar*.

*And is of the seven]* Heads, to wit, or Kings, borrowing power of them; he is not one of the seven heads; but of them, as exercising himself all the power that had been in the seven Kings or Governments (whether Priestly, as the Romane Emperours had done (for they were called after *Augustus*, the greatest Priests) or Kingly.) Thus the seventh King was not Antichrist, but the Christian Emperours, who made way many wayes for him.

*And goeth into perdition]* He hath been going apace a good while, ever since the Witneses began chap. 11. to prophecy, and will suddenly arrive at his *Armageddon*.

*Verl.*

*Verse 12. And the ten horns which thou sawest are ten Kings]* Horns are not the heads, but something of the heads. Now as these horns grew out of the heads in the text; so those Kings (whether more or lesse it matters not, for by ten many are understood) who receive power with the beast in one hour, and afterwards hate the Whore, are those who sprang out of the seventh Beast, or Christian Cæsars and Emperours, in place of whom succeeded the Emperour and several kings of the West, as *Spaine* — and her King — The beast then, though he devoured the seventh head, yet he exercises all his authority under the name of Christ's Vicar and general Bishop, suffering the Emperour to keep the name.

*Who have received no kingdom yet]* To wit, when *John* writ the Revelation, but since.

*But receive power]* That is shall receive power.

*One hour with the Beast]* Though God be the doner of Kingdomes, yet these ten Kings through the wicked means of the Beast obtained their Kingdomes; for his rashnesse translated the Greek Empire unto the French: but God by his secret just working ordered it (as in the translation of the ten tribes, 1 Kings 12. 24.)

*With the Beast or from the Beast]* For here the spirit seems to point at the Popes creating Kings, Emperours, as *Leo* did; These Kings then raigned by the Popes favour.

*As Kings]* Noting their dependency on the Pope, whose vassals they are, holding their kingdomes as farmes from him, having the name of Kings, though it may be well said in all the Popish dominions Antichrist only reigns, whom these Kings obey rather then reign.

*One hour]* That is, as they received the faith by degrees; (for they were Barbarians who received these Kingdomes, which belonged once to the Christian Emperours,) so they raigned accordingly with the Beast, or the successours of the Beast: by one hour, a strict time is not noted, *England*, *France*, *Spaine*, *Germany*, — by degrees raigned with the Pope, and by his leave being once all Papistical (one hour.)

*Verl. 13. These have one mind]* All had their kingdomes in.

in some sense from the Beast, offering up their kingdomes to be ruled spiritually by him, acknowledging his supremacy, (for the defence of which, our witty (otherwise) Sir Thomas Moor lost his head in England) & had one mind; all Popelings to be of one mind is not commendable, but only in the truth. Thus even at onetime all the Kingdoms of the West compared to horns (because springing out of the seventh head of Christian Emperors) either received their power from the Beast, as tributaries really, or acknowledged his superiority.

*Having all one mind]* Nay, and prayed all in one tongue, viz. the Latine. Though these Kings might have private differences among themselves, yet when the Popes matters were afoot, they wonderfully agreed in the prosecution of them.

*Giving him their power]* Help and Aid to advance Idolatry and Superstition. Here observe how these inhabitants of the earth wondred after the Beast, as chap. 13. Admiring and Reverencing the Popes, and Idolatry of Rome.

*Vers. 14. These shall make warre with the Lamb]* They, by consequence make warre with Christ, who defend the false Vicar of Christ, and his Idol-worship. This warre the Kings began with the Lamb; as soon as they received their kingdomes, above eight hundred years, and shall be most cruelly prosecuted by the Kings of the earth gathered to Armageddon, by the enticement of the three impure spirits, after the spiritual Euphrates of Rome is diverted by Christian Kings and States; observe then, many of these ten Kings shall give out.

*Being overcome by the Lamb]* Convinced by the truth; and hate the whore; the rest shall with the kings of the earth continue the warre against the Lamb till the last day.

*Yet he shall overcome them]* Not only finally then, but before (even before the ten Kings gave out) partly by the word, gaining and winning ground; Partly by the courageous sufferings of the Martyrs. For the Leader is Lord of Lords; — they that are Partners in the fight, are, 1. Elect. 2. Called. 3. Faithful, therefore through Christ Conquerours —

Christ being God and King of Kings, is sure enough to conquer

quer Kings and Kingdomes; the house of Saul decreases, and the Kingdome of our David increaseth daily.

*Vers. 15. And he said to me, the Waters which thou sawest where the woman sitteth, are People, Nations, Multitudes —* That is, they represent People, Nations, — thus the Chaldean army, Jerem. 47.2. is called the Waters of the North. Waters are raging and unconstant, so are People and multitudes; Rome in Johns time had many nations under her, so hath the whore now, and had more when Antichrist was at the highest.

*Vers. 16. And the ten horns which thou sawest upon the Beast, &c.]* Meaning ten Kings of the West, of which already, shall hate the whore. (when God shall put it into their hearts) The occasion of these horns of the Beasts hating the Beast and Whore, was the Lambs victory, convincing them of the truth. God be thanked all kingdomes (Spain and Italy excepted,) more or lesse, hate the whore and oppose Idolatry.

*Shall make her desolate]* By leaving the great City, and with their Kingdomes and Dominions turn to Christ.

*And make her naked]* Detect her abominations by confession, writing, and keeping back her gold, riches, pearle, &c. that should adorn her.

*And shall eat her flesh]* Her flesh here, is her annuities, riches, rents, possessions, (wherewith she was fatted) which they shall employ upon their own territories, Churches, and several better uses.

*And shall burn her with fire]* Rome, to wit, the nest of Antichrist and whorish Seat; So that the Pope shall lie to some of the Kings of the earth for shelter, (as the Spaniard perchance, who may be called one of the Kings of the earth, contradistinct to the Kings of the East, and may joyn with the other named Kings of the earth to his destruction) now Antichrist is not thus to be quite ruined though his Palace be, but in the succession of Popes shall live some where or other till Christs coming to judgement, 2 Thes. 2. 8. whose brightness shall destroy him; and the remaining Kings of the earth.

*Vers. 17. For God hath put it into the Kings hearts]* They were,

were ready enough else to have continued in idolatry with Antichrist, so that God must have the glory. Here *England, Germany* in part, *Scotland, Swethland*, and other places recovered from Antichrist, and hating him, may be thought on, once of the ten Kings.

*Obj.* What is putting into their heart? and how it is done?

*Ans.* God moves the heart of them by his divine co-operating spirit effectually, so that it cannot but act, yet leaves it free, because the divine determination hinders not the judgement of reason about chooling or refusing; note

God put it into their hearts, first to do his will or pleasure in executing his mind for the Beast, as ch.ap. 13. to agree and give their Kingdome to the Beast, (of which largely, ver. 13. of this chapter) fighting with their might for his spiritual Empire.

*Untill the Words of God were fulfilled]* That is, his decree touching the rising of Antichrist in this book, and in the Apostles often. Now he hath altered their minds, convinced their consciences, and they do his Will in executing his judgements upon the Whore, after she was at the height, and the Word of God was fulfilled, that Antichrist should sit in the Temple of God or in the Church for God and oracle, and after the Worshippers had admired after the Beast. The Lord put it into more of their hearts to their salvation. Amen.

*Ver. 8. And the woman which thou sawst is that great City, which reigneth over the Kings of the earth]* To wit, *Rome*: for no other city in Johns time (mark it) had dominion over the Kings of the earth (to whom they were tributary) but *Rome*. And thus the Church of *Rome* at her height held all and ruled all, either by the sword or under pretence of Religion; note God by his revealed Will (grace coworking) put it into these kings hearts to fulfil his will; formerly God put it into their hearts to do his will in serving the Whore. The action and motion materially is from God always, the forme or obliquity of the action is from Satan and mans corrupt nature, in which, and by which God hath a secret working and end.

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If a man ride well upon a lame horse, the going or action is good as from the man, the lameness is from the horse; so the action in the Kings (when they were for the Whore) is from God, the lameness and pravity of it (serving the Whore) is from their corruption; by which however God wrought his pleasure.

The summe is, the Angels, or Preachers and Kings shall divert *Enphrates of Rome* (the Preachers noted by Angels having made *Rome* weak in part and odious before;) then the three unclean spirits gather the Kings of the earth to helpe her, but her former Vassals shall many of them hate her, and burne *Rome*; yet the Pope with the Kings that are left shall be gathered to battle against Christ and these converted ones; but the bloody feild of *Armageddon*, or the day of judgment shall overtake them —

## CHAP. XVIII.

The sixth Vision continued, *Aet. 2.*

*Vers. 1. After these things, I saw another Angel come down from heaven]*

*T*O wit, after the sight of the woman upon the Beast, *another Angel]* for this book is as a Trage-comedy, where several persons come in as Actors; here Angels signifie no Preachers (as formerly the Angels bid) but are real Angels (one perchance Christ) publishing future events to *John*; they come from heaven, and so do the judgments upon *Babylon*.

*Having great power]* All the Angels are great in power; how great in power is God then, whose servants these are? it notes the greatness of the matter in hand, to wit, great *Romes* overthrow, who is noe invincible.

*And the earth was lightned with his glory]* This notes that he was a glorious messenger from heaven. 2. *That the judgement*

*T*he

ment of *Rome* shall be publike and open.

Verf. 2. *He cryed with a loud voyce, saying.]* It notes, 1. That the inhabitants of the earth, and worshippers of the Beast shall not plead ignorance : for so the Gospel hath long cryed down *Rome* and threatned her destruction. 2. It notes the stupidity of *Rome* lying in pleasure, though her judgments were at door.

*Babylon is fallen, is fallen, &c.]* As in *Esay* 21. 9. concerning the literal *Babylon*, it notes the certainty of its destruction, therefore 'tis doubled. The Angel chap. 14. 8. who proclaimed its raine, did it as a Preacher, by the Gospel battering that spiritual City which about *Luthers* time began to decay and decrease in honour and greatnessse. Here the destruction of the City of *Rome* is foretold by a heavenly Herald, because she rejected the former warning, the Gospel-truth, and killed the witnesses, — this *Babylon* is *Rome*, having seven heads or governments, sitting on seven mountains, making drunk the Kings of the earth with her fornication, being the seat of Antichrist, and which in *Johns* time ruled over Nations.

*And is become the habitation of Devils.]* See *Esay* 13. 16. to 22. or of Satyrs ; it was formerly Satans dwelling place, being a Kingdome of Idolatry and Antichrists seat ; but now this notes its utter desolation as that place of *Esay* shews. This Angels Proclamation belongs to the time a little before *Romes* destruction, and is not yet come.

*And the hold of evry soule spirit]* Noting the apparitions of Devils to be there after its destruction; not only Fairies and Satyrs.

*And cage of every unclean and hateful bird]* As Kites, Owles, Vultures, Ravens — This notes the utter desolation of *Rome* and her stately Palaces and Temples before the end of all things ; for Satyrs and Devils appear in Deserts and wild places, and these birds inhabit ruinous Towns and Castles, such as *Rome* must be, and a just punishment upon her Idols and Temples ; hell is the Devils hold properly, so that this shall be a fearful place, where the Pope, Cardinals, Bishops and Clergy sinned and feasted luxuriously, now Devils shall dance commonly.

Ver. 3.

Ver. 3. *For they have drunk of the wine of the wrath of her fornication, &c.]* All Nations have, that is, many Nations, all Christendom and more. Now here spiritual fornication is meant, because she is a City, chap. 17. verf. last, with whom the Kings here mentioned, could not commit literal fornication ; 'tis called wine, because pleasing to corrupt nature (as all sin, all heresie is) and enticing, overtaking one as wine unawares ; called wrath, because it causeth Gods wrath. So here is the true reason of *Romes* desolation, her damnable Idolatry, so that the place is justly punished for the sin committed therein.

*And the Merchants of the earth]* To wit, Cardinals, Bishops and the like, who only have leave to trade in holy wares of Masses, Indulgences, Pardons, Peter-pence, spiritual riches and soules of men, verf. 13. (which old *Rome* never traded with.)

*Are waxenrich]* By most unlawful means (which brings a judgment) as spiritual whordom, damnable Idolatry & deceit, thus heaping up riches, living by this means delicately, luxuriously, dishonestly, for by this means these spiritual Merchants (called Princes of the earth, verf. 23.) could buy any temporal merchandise of common Merchants.

Now certainly all things are vendible at *Rome*, any sin to be forgiven for money by the spiritual Merchants.

Ver. 4. *And I heard another voice, saying, — come out of her my people, that ye be not partakers of her sins, &c.]* So *Jerem.* 51. 6. & 45. 1. Here is commission to separate from *Rome* (in heart and bodily) and any thing that is Antichristian. 2. God hath and ever had a people in *Babylon* (though at least) spirituall captives, yet elected and to be saved. 3. The means of salvation is to be laid hold on, and to flee to the Word and Christ ; to wit, out of *Babylon*. 4. If we partake not of the sins of *Babylon*, nor of her punishments shall we (lest we partake of her sins and of her plagues). 5. Because our corrupt natures are easily enticed to sin, fly out of her. Indeed travellers (who really are not for *Rome*) must uncover the head and bow the knee by force at Masses — which is too much connivence, even adoration ; therefore be not there,

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fly

fly out of Babylon, lest God be angry, and ye partake of her plagues.

Vers. 5. *And her sins have reached unto heaven*] Abels blood, and the Sodomites sins called to heaven (in a metaphor) for vengeance. Sin is of a crying nature, especially spiritual whoredom, noted by her sins, being of a more wicked and heinous nature than ordinary.

*And God hath remembred her iniquities*] Fully to punish them; otherwise God remembred Rome before, though he for many reasons forbore her. The Jesuites conseile that Rome shall be wasted by ten Kings before the coming of Antichrist; pray examine why she is to be wasted? because of her Idolatry—therefore Antichrist that causes men to commit (by counsel from the Dragon) this great abomination is come. O Jesuites, see, the cause of your Cities ruine is your beloved Idolatry and Fornication.

Ver. 6. *Reward her even as she hath rewarded you*] reward to sin is due, which the godly shall in time see done to Rome when she is wasted; at what time they are bid to reward her (that is, to rejoice at her punishment, being Christs great enemy, for they are not to reward her otherwise; neither need they, for God is said to have done it in her overthrow by the Angel before the godly are bid to reward her or rejoice.) The Saints approving Christs judgement at the last day is called their judging the world: So the godly's rejoicing here is called their rewarding Babylon.

*Reward yee*] Ye of the ten Kings who are converted and against Rome, ye Preachers also teach that she is to be rewarded (so private revenge is not here thought on.)

*And give her double according to her works &c.*] That is a very sore and sufficient reward of punishment, for so the word *double* is used, *Esay 40. vers. 2. comfort Jerusalem* (to wit, after her captivity). because I have rewarded her double for her sin, that is, abundantly, enough; thus Rome is to be rewarded, yet according to her works; as she hath afflicted the Saints, so she shall be sorely afflicted; the Lord rememb.rs his peoples miseries and tormentors, to return both double the one of joy, the other of punishment. O Ireland how canst thou escape?

Vers. 7.

Vers. 7. *How much she hath glorified her self and lived in pleasure, &c.*] Saying, she was Christs only Spouse, the Catholique Church, the Apostolique Sea, the Pope Christs Vicar; condemning all the Saints for Hereticks; calling her self the head of all Churches, a Queen — by so much sorer punishment she shall be afflicted: as by a law of equality. Now never was such a boasting Church as Rome.

*Saying, I sit a Queen*] Not only in her heart; but in her Sermons, writings and actions.

*I sit*] Noting her pride, and security (as if she were unmoveable.)

*A Queen*] Noting her self-confidence and usurping authority above all Churches. Thus Antichrist exaltest himself. *2 Thes. 2. 4. above all that is called God, whether Angels or Magistrates; for both are so called.* Thus (in a parenthesis) the sons of God (or Judges, great men, Magistrates) took the daughters of men being faire (or ravished them, taking them by force, being mens sons of power and without control) and gyants were gotten. (Apostates (for so the word in Hebrew may be rendred) *Gen. 6. 2. 4.*) from God and Religion then arose: God not blessing those unlawfull courses of marriages, which occasioned the flood). Thus Magistrates are called Gods, above whom Antichrist exaltest himself; as above Emperours, Kings, Churches and Councils, as is noted.

*I am no widow*] As by a Queen is noted, the pride, pompe, riches, state, power of Rome: So by her being no widow — is meant her being Christs supposed Spouse (for so she calls her self) and her extraordinary boasted of honour, and pomp which abounds at Rome; and that persuades them there that God loves them, as *Ephraim boasted foolishly, Hos. 12. 8.* I have found me out much riches — when indeed Christs Church is denominated from her affliction, *Esa. 54. 11. O thou afflicted, and riches and pompe are more companions of the wicked Job 21. to vers. 15.*

*I shall see no sorrow*] This is Romes language. Yet many Kingdomes and people have revolted from this proud harlot; so her sorrow increases, and some of the ten Kings have long since begun to hate her.

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Ver.

Vers. 8. *Therefore shall her plagues come in one day, death and sorrow, &c.*] That is, suddenly, swiftly. She delighted in pleasure, behold sorrow: She gave her self to gluttony and luxury, behold famine; She burnt Martyrs, behold fire, burning her seat and Palaces. She said I shall see no sorrow, behold her destruction in one day.

*For strong is the Lord who judgeth her.*] Therefore though her territories be large, though the City be very great and strong, yet stronger is the Lord who can and will bring this judgment upon her, by the victorious armie of the converted Kings, who shall throw fire into her and consume her.

Vers. 9. *And the Kings of the earth shall bewaile her and lament for her, &c.*] To wit, who are contradistinct to Saints and had lived deliciously with her in committing fornication, as perchance Spaine, the Emperour — such of the ten as remaine with the Pope, and are enemies to the truth of the Gospel. They shall lament her: 1. Because they cannot commit any longer Idolatry at Rome (that beloved, but whorish City.) 2. Because they cannot riot any longer within the City.

Vers. 10. *Standing afarre off for feare of the torment, saying, Alasse &c.*] God shall strike a fear into them, that they shall not dare to approach near to helpher, (though they are sorry, they cannot sin any more with her.)

*Afarre off.*] As farre perchance as their own countryes, though tis wonder they are so daunted that they send not to help her, (by some army to rescue her from burning) though they be destroyed, as at Armageddon of old Josiah was.

Vers. 11. *And the Merchants of the earth shall weep.*] 1. Kings, 2. Merchants shall mourn for her, meaning spiritual traders in the Romish sea, who only can buy and sell, as chap. 13. 17.

*For no man buyeth her merchandise any more.*] To wit, her Pardons, Absolutions, — which shall be discovered to be abominable, rotten and false, (in the city to be sold however no more, being burnt.)

Vers.

Vers. 12. *The Merchandise of gold and silver, and of precious stones, &c.*] See Exod. 27, where Tyres destruction (then a famous mart-town) is foretold; and this Catalogue of wares there mentioned; also the neighbouring nations who brought their Merchandise to Tyre there mentioned, (to which here is a plain allusion.) Now by Romes ruine the spirituall Merchants could not vent their ungodly wares of pardons, &c. Nor could gaine riches enough to buy Merchandise as formerly from other nations (as horses from France, Gold and Silver from Spaine, Sheep from England, Beasts from Germany, — all nations furnished Rome with souls being subject to the Arch-flamen of Rome. So here is noted the nations (from their Merchandise) who furnished Rome with wares (as Brightman hath observed) the spirituall Merchants could not reach to buy these commodities (Rome being destroyed) nor common Merchants or nations to well vent them (Rome being burnt;) for brevity sake I omit the Catalogue.

Wherein observe the heathenish Rome never did traffique for souls of men, though she did for slaves, but here Rome deals for both expressly slaves and souls of men. Sure here Popish Rome is meant, most ungodly domineering over souls, by threatening Purgatory, by pardons, masses, — the summe is, Romes destruction shall hinder the spiritual merchandise of the soules and estates of all nations (which a long while hath flowed to Rome,) for which the Romane spiritual merchants shall grieve.

Vers. 14. *And the fruits which thy soule Infested after.*] To wit, the cates and delicates, the spiritual fathers (or Clergy of Rome,) riotously filled their tables with.

*Are departed from them &c.*] Or perished by Romes pestilence.

Vers. 15. *The Merchants of these things which were waxed rich, &c.*] To wit, souls and other merchandise, shall lament; namely Merchants, Ship-masters, Masters-mates, Pilots, Partners, and common seamen shall lament: that is, Cardinals (and those who are even equall with them) Arch-bishops, Bishops, Abbots, Monks, and all spirituall sea-men that have an

oare.

oare in Peters boat shall lament, and as the kings mentioned stand afarre off (in regard of help, but near enough in heart if they durst help) saying alas, alas : pittyng the great revenues of their Arch-bishopricks, Cardinalships, —— now lost. Hence (as mourners) they cast dust on their heads, (as in old time they did) because of Romes desolation ; the rest is plain to ver. 20. Only observe, the cause of the lamentation, is not their sins and Idolatry (which brought the judgments) but their temporall losses, and their revenues and honours.

Vers. 20. *Rejoyce over her thou heaven, &c.*] Formerly she shed the blood of Saints, Prophets, Apostles : Now thole Inhabitants of heaven may rejoice, because their cruell enemy (and Christ) is destroyed; This should teach us to rely upon Christ, who will one day destroy our enemies and give us occasion of rejoicing. *chap. 6. 10.* The Saints cry, *O Lord, holy, and just, how long?* Here they are bid rejoice — because God has avenged them, and suppressed Antichrist and blasphemy.

Vers. 21. *And a mighty Angel took up a stone like a mill-stone, &c.*] Whether this Angel represented Christ (since he took up the millstone, as it had been a feather, and speaks by a similitude of Romes overthrow ; for from Christ come Anti-christs judgments) I dispute not ; 'twas another Angel that enters the stage as it were, representing Babylons overthrow, wherein consider.

1. A mil-stone is not easily removed, nor Babylon easily destroyed.

2. A Mil-stone is cast downe by force : so Babylon.

3. The Mil-stone is cast into the sea ; so Babylon shall be burnt by fire.

4. The Mil-stone cast into the sea, is covered, never recovered ; so Babylon shall be utterly desolated, and never built.

Vers. 22. *The voyce of harpers —— shall be heard no more]*  
At feasts in thee ; nor flute for dancers, not trumpet for civil meetings, nor war ; nor crafts-men (whether Physician, Lawyer ——)

yer ——) nor husband-man, nor miller, but it shall be a meer desolation.

Vers. 23. *Nor lights shall shine any more in thee*] Convenient for night season.

*Nor bridegroom nor bride shall be in thee*] Therefore no procreation of children, therefore Romes desolation shall be consummated.

*Because thy Merchants were great men of the earth,*] To wit, Cardinals, Arch-bishops —— here is the grand cause of Romes desolation (including other) her Merchants sold damnable wares; if this were understood literally, it were a weak reason ; because thy Merchants were great men, therefore comes thy destruction : No, but because thy great Cardinals, Bishops —— sold cursed and abominable spirituall wares (of Purgatory, Pardons ——) Therefore Rome is to be destroyed for her Idolatry, false doctrine, riot (the consequent of riches)

*For her sorceries*] Or false doctrines (compared of to bewitching or enticing wine) have deceived the Christian world.

Vers. 24. *And in her was found the blood of Prophets, &c.*] The old Rome caused Apostles to be slain; the new Popish Rome Prophets or Teachers (as chap. 11.)

*In her*] Either because the doctrine which caused their blood to be shed, was from Rome ; or because she gave commission to slay the Saints who were slain in other places and kingdomes (as England ——) God plagues Rome as the Originall cause of all this.

### CHAP. XIX. *Vision 6. Act. 3.*

Vers. 1. *And after these things, I heard a great voyce of much people in heaven*]

T He occasion of this praising God, is from vers. 20, of chap. 18. Where the heavenly voyce bids the Saints rejoice as here

here they do. Now 'tis usuall in this book (as in a comedy or tragedy) to bring in harpers or musick to delight the spectators. Hence it is remarkable after *Romes destruction*, men shall rejoice on earth for Gods just vengeance on her before the day of Judgment. (For though *John* heard the voyce as in heaven; yet it noted also joy on earth among the Saints.)

*After these things*] After the scarlet coloured City was burnt (for so both women *chap. 17.3,4.* and City are arayed *chap. 18. 16.*) and the Merchants riches partly burnt, partly made uncapable of sale: After the common Merchants of Nations had bewailed the City, for now they cannot trade with the spirituall Merchants of *Rome* with gold, pearle — for Masses, pardons — nor could the spirituall Merchants (being impoverished) reach the price of fine linnen, pearle — after these things (as in the last five Visions) a chore of singers appear, praising God; Because Antichrists blasphemy, Idolatry — is destroyed in part, so the cause of the rejoicing is good.

To *vers. 10. and 11.* things being indifferent plain, and to be understood by the reading, with adding some few notes, I'll passe them by.

From *vers. 1.* *Hallelujah* (that is, praise the Lord) being an Hebrew word, by which all the quire of Heaven (both of Old and New-Testament) praise the Lord. Note the sweet concord of both Churches under the Law and Gospel now in Heaven. Also perchance, hence may be noted that the Hebr. tongue (used in Paradise, and by our Saviour on earth, mixt with the Syriack) after the resurrection shall be the tongue to celebrate God in Heaven; perchance here may be thought on the Jews *Hallelujahs* (whose tongue this is) after their fuller conversion according to *Rom. 11.*

*vers. 2.* It becomes us all to take notice, and praise God for the equity of his judgments upon his and our enemies, as Antichrists.—

*vers. 3.* Hell is below: for the smoake ascended, here is noted also the eternity of *Romes judgment*, for ever and ever.

*vers. 4.*

*vers. 4.* After the former rejoicings, the *24. Elders* or Jewish Church, and the four Beasts alluding to the Apostles, see *chap. 4.* succeed in the praysing God, saying Amen. So that none but he who sate upon the throne is worshipped (not one worships another) and he for ever by succession of companies, which is to be noted.

*vers. 5.* Another voyce inviting to more prayses is heard out of the throne (by which is noted its being from heaven) and it was not the voyce of him that sate on the throne, because the voyce invites to praise him: also the two companies had ceased their song, so this was Christs voice who as Mediator calls God his God, saying, praise our God; it seemes they had ascribed to God salvation — that is, the power of living, acknowledging salvation to be from him — but greater motives for praise remaine, then their deliverance from Antichrist, and his judgment and their salvation, to wit the Lambs marriage — which all his servants, of more or lesse faith, children or men, that feare him (so the Catholique Church is here comprehended) must praise him for.

I hence observe, it is our duty to praise God and take notice of his love — that his will ought to be done by us in earth as 'tis in heaven.

*vers. 6.* Now follow the praises, by all the people of God in heaven and earth as it were, compired to waters because of multitude: (*chap. 17. 15.* and noyse, and to thunder, filling heaven and earth with echoes; thus *John* heard it, noting the exceeding joy and prayses of both Churches Militante and Triumphant; see *chap. 14.2.* where the like noyse of praise is heard. Now this Song belongs to the time a' little before Christs coming to judgement, as will appear.)

*Because the Lord hath reigned*] that is, by subduing the enemies; as Antichrist — had declared powerfully himself to be God —

*vers. 7. For the marriage of the Lamb is come, &c.*] The betrothing between Christ and his Church is in this world by faith and the word preached; the word woos the Church for Christ, faith imperfectly embraces him, the consummation of the marriage is at the last day, when Christ and the Church shall

shall for ever be together, enjoying one another perfectly: there she shall as a wife enjoy him; here only as a Virgin betroathed.

She hath made her selfe ready, to wit for glory: but to her it was given to be clothed in white linnen, ver. 8 to wit, by Christ: by whom and with whom (as with fine linnen,) she is clothed: being her self naked, *Ezek. 16. 8.*

*It was given]* Noting her natural nakednesse of grace and righteousness: but through Christs endeavours as a Bride to trim her self: but is much / nay most) helped by Christ to be dressed (as Brides are by others) for here both dressings are meant: of grace, but especially of glory: so she must needs be a most glorious spouse being dressed with Christ.

*Ver. 9. Write]* As a most remarkable, comfortable note: Blessed are they that are called (internally and effectually) to the marriage of the Lamb, begun here and perfected hereafter. Sure eye hath not seen, nor ear heard, nor hath it entered into mans heart to conceive the joy, banquet, attire, and graces of this marriage and friends truly invited.

Now against the Papists (if they be blessed that are invited) assurance of heaven is to be had here; for this is one of the true sayings of God, to wit, that tis given to the Bride to be clothed in fine linnen (therefore there is no Predisposition in her) and that they are blessed who are (in this world) invited, having heaven in part upon earth.

*Ver. 10. And I fell at his feet to worship him, &c.]* The Angel's who talked with him, Abraham civilly worshipped Angels as Travellers; *Gen. 18.* and was blameless: which may perswade that this worship offered by John was religious, because forbidden. Now John had seen Angels before now, and heard them speak, yet never offered to worship till now: either being now over-joyed about the comforts of the Lamb and his spouse: for which discourse (for this Angel had familiarly talked with him a great while) by way of thanks he would have worshipped him: or perchance supposing he had been Christ.

To be brief, *Johns* weakness is here shewed, and the Angels faithfulness: since *John* confesses in writing his error, as

*Moses.*

*Moses* shews his original, *Matthew* his calling impartially, it shews that these men were inspired by God who were the Writers of these books. And since the Angel refuses the worship (for two reasons. 1. Because he was *Johns* fellow servant. 2. Because God was only to be worshipped) therefore no worship (neither *douleia* nor *latreia*: for they are indifferently used for the same worship) is due to Saints or Angels: So that as the Angels refuse it, so the Saints would blush, did they know the several honours and adorations offered to their pictures and idols.

*For the Testimony of Jesus is the spirit of Prophecy]* The Angel confirms that he was fellow-servant with them that had the spirit of Prophecy or the Testimony of Jesus, because he also had that Testimony, revealing to *John* by the spirit these future events in this book.

#### *Act. 4. of this Vision.*

*Ver. 11. And I saw heaven opened, and behold a white horse, &c.]* Behold the Judge and last day. Now the reason why this is here inserted, is because the destruction of the city of *Rome* had been spoken of: but not of the whole Churches ruine, and Antichrists utter desolation, who yet might lurke at some other place, with some of the Kings of the earth his Confederates, therefore here the final destruction and *Armageddon* of all is brought in.

Thus ended ch. 11. and vision 3. from ver. 15. where the seventh Angel sounded:

Thus ended chap. 14. vision 4. touching the harvest and vintage.

Thus ended ch. 16. from ver. 16, 17. of vision 5. where the Angel said *it is done.*

Thus the Prediction of Christ is come to passe (in the Vision to *John*) *Matth. 25. 31.* — Christ and his Angels coming to judge the world, hence the heaven was opened, and Christ in likeness of a Captain, and troop of Horse, coming thence to judge the world. Christ hath a white horse, noting his excellent, pure, divine nature: not as if horses or men, or swords were really here used; but under the Allegory of a General

and an Army, the brightness of Christ's coming to judgement is signified, which some Expositors on this book not well noting have erred.

*Behold a white horse, and he that sat on him was]* Came out of heaven opened. One day doubtless we shall see the heavens opened, and Christ's coming — Now Christ in the primitive times came riding upon a white horse, chap. 6. meaning the pure Apostolique Church conquering Heathenisme: but here it notes his divine majesty and glory, to be avenged on all his adversaries,

*Called faithful and true, warring and judging in righteousness]* This is for the comfort of all God's People, since the Judge cannot, will not do wrong: nay the adversaries shall confess the justness of the sentence pronounced against them: and the Saints shall be sure of pay and reward (who have fought against sin for him) for the General is faithful and true: and therefore his officers calling to offices is most right and true.

Vers. 12. *His eyes a flame of fire]* As chap. 1, 14. Fire gives light and consumes (and it noted the vigilancy of Christ for his Church there) so Christ sees into all secrets, and will burn up the ungodly as stubble, being fervent and victorious, as fire usually is.

*And on his head many crowns]* Noting his royal Majesty, Dignity and Power above Antichrist, who had ten Crowns, ch. 13. 1, and two horns, ver. 11. but the Lamb more, even seven, chap. 5. 6. and here many Crowns.

*And he had a name written, that no man knew but himself]* This name is after expressed the Word of God, — now as ch. 2. 17. the new name given to the overcomers is known to none but them that have it: because none know the happiness of adoption — but the truly adopted: so none know Christ's name, but he to whom the father sanctified shall reveal it even to salvation.

Vers. 13. *He was clothed in a vesture dipped in blood]* Thus he came in the Prophet from the spiritual Bozra or Edom, to wit, hell: conquering by death all his enemies, Esa 63. 3. (whole blood as it were seemed, to be upon his garments; but more on vers. 15. of this.)

And

*And his name called THE WORD OF GOD]* We know his name, and they to whom it is revealed. Now this John in his Gospel calls him the Word, chap. 1. A word best expresses a man: so Christ is the image of the father: and his spokesman to the Church or his Word.

Vers. 14. *And the armes, &c.]* To wit, which came for honour sake out of heaven to attend him.

*Clothed in white linnen, &c.]* Not armed: for Christ was strong enough; Here is noted the Purity and Splendor of the Army attired, as if they were indeed going to a marriage in the same livery as Christ, having white horses, being innocent, pure, glorious. Of this army, see Mat. 24. 30. 25, 31. — concerning the holy Angels.

Vers. 15. *Out of his mouth goeth a sharp sword]* As chap. 1. 16. where it noted the power of his word (as a two edged sword, Heb. 4. 12) wounding sin in his people, and wounding the enemies of his people; but here it notes how by the word of his mouth and divine power he will at last destroy his enemies, saying, *Go ye cursed.*

*That with it he should smite the Nations]* He comes meanly armed (for his power is inward needing no outward defence;) Now Christ formerly (as Psal. 2.) ruled the Nations with an Iron rod of judgment, pushing them as he thought good, but now will confound Antichrist and his Gentiles or Nations (for he imitates them in Idolatry) as by a rod of iron:

*For he treadeth the witnesses of God's wrath]* See the Exposition chap. 14. ver. 20. No wonder that his garments seeme bloody; See also Esa 63. 5. for here Christ conquering his enemies as some General (dip in his blood) is presented in a Simile; here then is not intended Christ's passion, as in Esa 63. but concerning Antichrist and all his enemies at the last day.

Vers. 16. *And he hath on his vesture and on his thigh a name written, &c.]* In the Vision John so saw Christ, noting Christ's being Monarch of heaven and earth in that he is King of Kings — this proves Christ's Divine nature, and encourageth his people to trust in him, and not feare the adversaries, since he

he is above all, and will suddenly manifest his power in their destruction. This name was written on his vesture, because all one day shall openly acknowledge it; and on his thigh, because he was eternally begot by the Father (for the thigh in Scripture notes generation, *Gen. 46.26.*)

Vers. 17. *I saw an Angel standing in the Sun, who cried with a loud voice, saying, &c.]* That is in some clear, high place to be seen and heard of all, who as an Herald or Trumpeter went before the Army, calling to the fowles to devour the slain as it were after a battel; yet I take this to be the Archangel sounding at the last day, *2 Thes. 4.16.*

*Come and gather your selves together to the Supper]* alluding to *Ezek. 39.17.* where the fowles are invited to devour conquered *Gog* and *Magog* (perchance Turk and Pope) but literally this shall not come to passe at the last day; for fowles and elements (wherein they are) shall then be consumed; but under this similitude the horror of the last day is set forth; for Raven, Vultures — usually devour corpses after a battel.

*The Supper of the great God]* because provided by him, who is King of Kings and Lord of Lords. —

Vers. 18. *That ye may eat the flesh of Kings, &c.]* Who by the unclean spirits, *chap. 16.14.* were to be gathered to *Armageddon*. Both the Kings of the earth (suppose Persians, Tartarians, Indians — and those of the ten Kings who forsooke not the Whore) who shall be a feast for birds (indeed for hell, for the Lord shall overtake these his enemies combining against him, and utterly destroy them for ever) I meane the judgment day shall overtake them, for they shall warre against him, and last in some sort till then.

*And the flesh of horses, and of them that sit on them, &c.]* So it is after a battel; but here at the last day, though all shall be destroyed, yet only the Beast and the Kings — shall be cast into hell: (not the horses) together with their Armies, which being plain in *vers. 19.* I passe.

Vers. 20. *And the Beast was taken alive &c.)* The Beast and false Prophet here are one, as the Beasts, *chap. 13. v. 1. & 11.* are one; for the false Prophet is but Antichrist, as a Deceiver

ceiver (together with the Cardinals and Clergy of *Rome*) as *chap. 13. v. 11.* — who hath two hornes as a Lamb, and doth wonders in the sight of the Beast as this doth here; and the Beast is Antichrist as a secular Prince, as I have noted, *chap. 13.* and are but one Beast called by *John, chap. 13. vers. last.* They shall be cast alive into hell, either because being taken alive at the last day, they shall only be made incorruptible, changed and cast into hell-fire (and never dye a temporal death) or because they shall alwayes live in hell in torment and never die (a living death or dying life) however; by a double punishment he shall be plagued (as a secular wicked Prince, and as a false deceiving Prophet) the Lord having long since begun to destroy Antichrist by the preaching of the word, as by the spirit of his mouth, *2 Thes. 2.8.* now finally casts him into the lake of fire and his friends: thus the brightnesse of Christ's coming shall destroy Antichrist, 1. By preaching. 2. By this spiritual (not proper) slaughter or destruction in hell.

Vers. 21. *And the remnant were slaine with the sword of him that sitteth upon the horse, &c.]* Alluding to *Ezek. 39.15.* Go ye cursed. Now as literally *Gog* and *Magog* were slaine, and birds eat their flesh; so shall allegorically this be fulfilled in the destruction of Antichrist; after such a manner as the last judgment requires; for the Devil shall have enough, and hell shall be even filled with reprobates by reason of this *Armageddon.*

## C H A P. XX.

Preface to Vision 7. or last. *Act. 1.*

Vers. 1. *And I saw an Angel come down from heaven, bearing the Key of the bottomlesse pit, and a great chaine in his hand.]*

T His Vision is in some sense the recapitulation of all the former, and concludes the marriage of the Lamb and his story

Story of the Church from Christ's incarnation to the last day, or the consummation of all things; the Angel is Christ, who came down from heaven being incarnate for us, being the woman's seed, and to bruise the Serpent's head; having the Key, that is, power of hell and death (*chap. 1. 18.*) or the bottomlesse pit, and that by right, not as Antichrist who usurps it.

*And I saw]* Noting the order of the Vision, not the order of the events; for after the day of judgment (now mentioned *chap. 19.*) there shall follow no binding and loosing Satan; so that here is not a continuation of history and times observed.

*A great chaine in his hand]* Noting Christ's omnipotency and power above and over Satan; a chaine of providence shewing how Christ by his Birth, Passion, Burial, Resurrection, Ascension, sending the spirit (cheifly preaching by the Disciples) bound up and hindred Satans tempting the world to Idolatry, of which see my *Glimps of Christ's love*, page 48, and margin.

*Vers. 2. And he laid hold on the Dragon, &c.]* In the Vision, this is the battle betwixt Michael and the Dragon, *chap. 12. v. 9.* there he is bound from accusing the brethren, and cast out of heaven, and Church, and packt into the earth, wilderness, heathens, and dry places; here, lest he seduce the Nations keeping them from believing, being but almost the same with the former. So Satan was not so bound the thousand years absolutely (for he tyrannized by the Romane Emperours over the Saints, in the red horse, *chap. 6.* and overspread the face of the Church with Heresie in the black horse, *chap. same v. 5.*) but in respect of seducing the Nations: Now since the thousand years began, many Nations have belieaved, which Satan could not hinder: Thus Christ beheld Satan fall like lightning, *Luke 10. 18.* thus the Prince of this world was judged, *John 16. 11.* when Christ was on earth.

*And he bound him a thousand years]* I thought from Christ's Nativity Satans Kingdome began to be ruined, yet his death and resurrection did him most hurt; but the Jewes much hindred the calling of the Gentiles with any great efficacy, till the ruine of the Temple, from which time cheifly the thousand

years

and years of Satans binding are reckoned being *Anno 73.* (according to my Pareus, who conceives them to be ended, *Anno 1073.* when *Gregory the seventh* a Monke and a Magician, poysoning *Alexander the second*, invaded his chaire at *Rome*, and so the devil began to be let loose by him, who gave himselfe to all manner of loosenesse —) yet from the Angels descent or Christ's incarnation, Satan began to be bound: for then temples, idols, oracles, were forsaken, fell down and were silent as histories testifie. See Master Smiths arrow against Atheists.

Thus however, Satans loosing hath been 577 years or thereabout.

*Vers. 3. And cast him into the bottomlesse pit, and set a sea upon him that he should deceive the People no more]* Into hell, and confirmed him there as with his seal: now though truly, Satan had been cast into hell from his fall (according to Peter and Jude) yet he had more liberty to range abroad, then after Christ's incarnation for a thousand years, after which he was

*To be let loose a little season]* No doubt from the expiration of a thousand years, after the Angels descent, to the end of the world Satan shall be loosed; called *A little season*, either in respect of God with whom a thousand years are but as one day, or in respect of years past since the Creation, or of eternity, or in respect of the Scripture wont, who calls the Generation since Christ the last hour. Now Satan is to be let loose to manifest his rage against the Church to increase his future torment. 2. For the triall of the Saints. 3. Justly, (I mean in respect of Gods punishment upon the nations) to seduce them that will not belieeve the truth unto salvation.

*Act. 2.*

*Vers. 4. And I saw thrones, and they that sat upon them, and judgement was given unto them, &c.]* The former act answered to *ch. 6.* about Christ's riding on the white horse, and to *ch. 12.* about the woman's travelling, (for when Satan was bound this was done) and as some in this fourth verse appear beheaded (being part of *Act. 1.*) so *ch. 6.* there was a red horse (of which

X 2

which see the Commentary) this also belongs to the three former trumpets, *chap. 8, 7.* about fire and blood mingled, *viz.* persecution and death; the burning mountain, and the starre falling; as in this verse some worshipped not the Beast: so it belongs to *chap. 13,* about the Beasts raging.—The second act is comfort about the safety of the souls (*chap. 6.* under the altar of Christs Protection) here upon thrones. By which the coherence and parallel of this Church with the preceding may be understood.

*I saw*] Souls are not to be seen; but *John* saw them visonally, perchance after the forme of a body (for they were sitting upon thrones,) Thrones note judiciary and royal dignety. Sitting notes the souls resting from their labours for ever.

*And Judgement was given*] To the souls. Noting (not the day of Judgement, of which after) The Royal dignity given them, fitting for the Kingdome, of which anon. So the Psalm, *Give thy judgements to the King,* Psal. 72.

*The souls of them that were beheaded*] Not them that were beheaded (as if in bodies, as the Millenaries foolishly dream) but their souls as *Augustine* observes.

*For the witness of Jesus*] Meaning the Gospel: for the Romane tyrants for three hundred years, cruelly killed those that were servants to Christ. Chiefly meaning those under the Altar, *chap. 6.*

*And for the Word of God, &c.*] Meaning Christ who is the essential word, *John 1.*

*And them that worshipped not the Beast*] The former were Martyrs, these are Professours, who in all the time of Popery adhered to Christ, being the sealed ones, now in heaven, and the 144000, *chap. 14.* glorified, of which some perchance might escape without beheading; See *chap. 13,* of the Beasts slaying those that worshipped not his image — after 606 years of the thousand, the Beast arose, trampling underfoot the Saints, whom *John* also saw happy, reigning with Christ from the very time of Satans binding (for his binding and the Saints reigning with Christ began together, being the same thousand years) from what time however many Saints bodily perished by Romane tyrants.

These

*That worshipped not the beast*] This shews they were such as were slain partly under Antichrist who raigne in part of the thousand years. Also this proves the Papists fiction of Antichrist raigning four years towards the very end of the world to be a lye, since he killed some of these (now on thrones) in the thousand years mentioned, and it proves his raigne to be longer (for the thousand years are past, and yet Antichrist raignes.)

*And they lived and raigne with Christ a thousand years*] I see no difficulty in this place if well perpended; which the Millenaries wrested to prove the Saints bodily raigning with Christ a thousand years before the generall resurrection. The souls never die; the souls of Saints, whether Professours or Martyrs (from Christs binding Satan; and perchance here *Stephen* and *John the Baptist* with those primitive Professours, as *Symeon, Anna, Zachariah, Magdalene* — may be thought on) live gloriously and raigne with Christ in heaven. So all that either were slain for the Word, or however were not vassals or marked ones of Antichrist, of which *chap. 13.* lived, and as they dyed (by degrees) raigne with Christ a thousand years, or some part of the thousand; for there is no necessity to beleeve that they raigned at once: But as 'tis said of the ten Kings they received power with the Beast one hour, *chap. 17, 12.* That is, by degrees as they were converted to the faith; so these raigne with Christ according as in the thousand years they were gathered to Christ; as if many travellers come to their Inne, some at one hour, some at another, he that comes a five a clock, comes but that day, and so doth he that comes at twelve at noone; he that was received into glory some few years before Antichrists raigning was but there in the thousand years; so was he that was received into glory some few years before Satans loosing; These then raigne in the Kingdom of grace, first with Christ, and now in glory; to wit, in soul, not in body, of which in order.

*Ver. 5. But the rest of the dead lived not again, till the thousand years were past*] All naturally (who even were borne in the thousand years of Satans binding) are dead in sin, but Christ quickened those who belonged to him in the thousand years

and after death received them to raigne with him. But Satan was not so absolutely bound, but that he hindred many from believing, or living the spirituall life of grace, and after of glory in the thousand years. The rest of the sons of men dead in sin, were not quickened when these mentioned before were, who did raigne with Christ and shall for ever (when the thousand years are past.)

*Quest.* Why was the thousand years mentioned?

*Answ.* To shew what great events should happen in so short a time (*Paganisme* and *Judaisme* being much destroyed) that the name of Christ should be spread over great part of the world.

*Till the thousand years.*] Not as if any of these dead should live a spirituall life afterward: but to note,

1. How in such a believing age many should not believe or be quickened.

2. That after the thousand years many should live again (we, God thanked, are quickened though the thousand years be past; and shall raigne with Christ a thousand years even to all eternity after death.)

3. That the common resurrection belongs to them and all at the last day: but not the first, to wit, this of regeneration and grace which belongs to the Elect only. —

*This is the first resurrection.*] To grace says *Aug.* not to glory. Which against the Millenaries may be many wayes proved.

1. Because, were this a corporall resurrection, 'twere not the first, for many in Old and New-Testament were risen before.

2. At the last day some shall rise to glory, some to shame; but all together almost (the Saints somewhat first, the dead in Christ shall rise first) not one a thousand years before the other, but one for glory (presently) the other for shame, *1 Cor. 15.* but that is to be common to all, not to the Saints only; therefore this must be some other resurrection.

3. The first death was to the soul a separation by sin from God and eternall life: therefore the first resurrection must be to grace.

*Vers.*

*Ver. 6. Blessed and holy is he who has part in the first resurrection; on him the second death hath no power, &c. c.]* Here is perseverance to eternall life proved. They have part of the first resurrection who by faith and repentance turne to Christ, from the death of sin to the life of grace, and are holy in part, having by faith purified themselves, and layd hold on Christ. Now their blessednesse who have part in the first resurrection is set forth in three wayes.

1. The second death shall have no power of them, that is eternall death; the first is that of the body which passes on all. See my *Glimps of Christ's love* concerning temporal death and its benefit now through Christ, pag. 61. &c. and the impossibility of falling, pag. 57. to 60. and 75. &c.

2. They shall be Priests unto God here, chap. 1. 6. and for ever hereafter: But all the Saints shall be so as well as these Martyrs and confessours, having part of the first resurrection, and living the life of faith; therefore that resurrection is but a spirituall one, of which all the elect shall partake.

3. Shall raigne a thousand years; not the thousand past, but another thousand even for ever and ever. Thus the *Millenarian* or *Papian* error is confuted, which some in the primitive times not being able to answer, denied the authority of the book. This *All* will be plainer if the reader conferre it with the 144000, chap. 14. standing on Mount Syon, and with them in chap. 7. who were sealed, and with the harpers chap. 15. 2. upon the sea of glasse who were preserved and sealed, or as it is here quickened by grace and faith in the midst of Tyrants, Hereticks and Antichrist raging against them and the Gospel.

*All 3.*

*Vers. 7. And when the thousand years are expired, Satan shall be loosed]* Here follows the Churches calamities under both Antichrists, Turk and Pope, to last till the end of 1260 years; for so long (though with diminished forces and power) the holy City may be encamped and trod under by them.

*After those thousand years.]* To wit, of the Martyrs and confessours

fessours living and raigning with Christ, being the same which is past, and Satan let loose : So *Papias* his *Millenarian* dream is ended.

*Out of his prison*] Either hell or deserts whether he was banished and frightened the nations. He has been let loose near 600 years, and was bound about *Jerusalem* sacking by *Titus*, and the *Jews* dispersing, who formerly hindred the Gentles imbracing the faith of Christ.

Ver. 8. 9. *And he shall go out to deceive the Nations*] Formerly Satan was cast out of heaven : now though loosed, yet in a great measure is restrained from hurting the Church, but may deceive the Nations, *Gog* and *Magog*. Now what is this but the loosing the four Angels, or Nations bound up by the means of the great River *Euphrates*? (from Christendom now, or the Roman Empire as formerly) See chap. 9. 14. and the exposition upon it ; so that I need seek no other meaning of *Gog* and *Magog* ; for according as this Vision agrees with the former : So the four Angels in *Euphrates* formerly were *Arabians*, *Tartarians* —— and here they are understood by *Gog* and *Magog*. Here is an allusion to *Ezek. 38. and 39.* about *Gog* and *Magog*, all the open and secret enemies of Gods people, who after the captivitie and before the *Messias* comming were to oppose the *Jews*, to wit in the latter dayes, Chap. 38. 8. Meaning after the captivity (not towards the end of the world (as the Papists affirme) supposing this to be the army of their Antichrist.) Now these nations (saves *Inniss* and *Tremelius*) were those of the lesser *Asia* and *Syria* (called *Gog* from *Giges* King of the *Lydians*) who under the cruell *Antiochus*, *Nicanor* —— oppressed Gods people, but by the valour of the *Macchabees* were oft miraculously discomfited, of which see the Historie. (For the things are accomplished partly.) Yet doubtlesse those chapters of *Ezekiel*, allegorically seem to aime at a slaughter from heaven. So then *John* alluding to that (as he oft does to the Prophets) foretells of some grievous wasters of the holy land, or Church, or Christendom by someruell enemies under the name of *Gog* & *Magog*, who shall have many overthrows (as the former had by the *Macchabees*) but shall finally be destroyed by fire from heaven

heaven at the last day ; where observe, that Turk and Pope (though *Rome* shall be burnt before) shall remain warring against Christ till the last day.

*To deceive the Nations*] But how ? by the spirit of Devils, or three unclean spirits, chap. 16. who came out of the mouth of the Dragon to gather the Kings of the earth to *Armageddon*, ver. 13. 16. So Satan deceives the Nations, making them Heathens again (for many had embraced the faith) and *Gog* and *Magog* in hope of overcoming the holy City, Church, or Christendome (which in relation to *Jerusalem*, a type of the Church, is called holy, because it ought so to be ; and in respect of the Nations and their Idolatry, is so) 'tis plain, Satan hath been let loose; for not only the secret and mysterious enemies (Antichrist and his worshippers) have wasted the Church ; but the four Angels, or *Gog* and *Magog* (with their innumerable army, as chap. 9. 16.) have furiously raged and conquered what they listed, so that the name of Mahometism is larger then that of Christianity ; but Satan deceives *Gog* and *Magog*, and under hope of victory, shall lead them to *Armageddon*.

*Which are in the four quarters of the earth, &c*] *Magog* son to *Japhet*, Gen 10. from him came the Scythians (now *Tatars*) from them the Turks, to whom the *Arabians*, *Armenians*, *Saracens* are joyned, wasting for a long time farre and neare ; *Gog* meanes the people of lesser *Asia* (called from *Giges*) to whom the *Macedonians* and *Egyptians* of old joyned against Israel ; these as from the four quarters of the earth (now under the name of Turk and Pope, *Gog* and *Magog*) destroy the holy City, the one openly thirsting after the Empire of the world, the other more cunningly and Ecclesiastically traducing the Church, drawing them to Idolatry. Now Satan deceives the Nations, and *Gog* and *Magog* (Turke and Pope) as Leaders of these seduced Nations.

*And they ascended, &c*] Noting the base original of these Nations and their sudden rising to honour.

*On the breadth of the earth*] For their conquests are large, of which see *Knolls Turkish History*.

*And they compassed the Camp of the Saints about*] Christendom ————— X And

*And the beloved City]* The Church, alluding to *Jerusalem*; see how Christ loves his Church; the word *compassing* notes the many irruptions into Christendom, and cruel attempts against the Churches therein: How the Gogish war began I just named, chap. 9. 3, 4. Perchance we increased their fury when *Gregory* the seventh *alias Hildebrand* sollicited Emperors and Kings to regaine the Holy Land by force of arms; and after him *Urbanus* second, Pope of *Rome* (who indeed prevailed) so that mighty forces and vast summes of money was sent, and great were their conquests for awhile (the Christians subduing Saracen and Turk) but through discord among Christians, they won all, and have followed hard upon Christendom (by a war which sprung out of this, and of which perchance the Christians were partly occasioners) see the sweet tongued Master *Fuller* his *Holy Warre* on this subiect most satisfactorily. The summe is, those thousand yeers of Satans binding and the Saints reigning (being the same) is past, in which time the Pope as his Vicar took up his power in Anno. 606. in *Boniface* the third; but Satan being let loose Ann. 1073. *Gregory* 7. raged with both swords, spiritual and civil, depo sing the Emperour *Henry*, forbidding marriage of Priests, advancing Idolatry.

Now comes in the grand Idol of Transubstantiation (and Purgatory) called by *Parens* the god of forces out of *Dan.* 11. 38. because by the meanes of it and Purgatory, the Popes became rich, and all their forces were employed to confirme this Idol, it being also the strength and nerve of Poperty. In the first Millenary the flourishing Churches of the East indeed became adulterate, but Mahometisme (though it also began in the thousand yeers, hath infinitely more spread after Satans loosing, by which meanes the Nations have been much deceived. Now the judgment upon Satan, *Gog* and Antichrist, follow in the last act.

*And fire came down from heaven and devoured them]* The first *Gog* and his Army fell partly upon the mountains of *Israel* by the *Maccabees*: here followes the last destruction of *Gog* and *Magog*, some notable judgments shall overtake them before, or to be sure however at the day of judgment, these judgments

judgments are set out by fire, a merciless Element (to *Psal.* 11. 6. God shal rain upon his enemies fire & brimstone) alluding to *Ezeck. 38. 22.* where *Gog's* destruction is set forth, perchance as relating to the last day of vengeance, and that by fire. Thus the old *Gogish* war and the new somewhat agree.

This fire from heaven is the sharp sword, which proceeded out of Christs mouth, *Chap. 19. 21.* to devour or slay the Adversary,

Vers. 10. *And the devil that deceived them, was cast into the lake of fire, &c.]* Master and servants are tormented for ever; but doubtlesse Satans punishment shall be greatest, as the seducer of them, to wit, of the nations upon whom the whore sitteth, *chap. 17. 15.* who through Satan deceives them, and *Gog* and *Magog*, with all their forces, Princes and revenue under the Turk and Kings of the earth, which I the rather mention, because here is mention made, not only of Sarah and them (as of *Gog* and *Magog*) whom he deceived; but of the Beast and false Prophet suffering in the lake, whom he also deceived; the Nations then or inhabitants of the earth are deceived chiefly by Antichrist and Satan after the thousand yeers; and *Gog* and *Magog* with their adherents distinctly from them; thus we have an Eastern and Western Antichrist.

Vers. 11. *And I saw a white throne]* Here is the descriptlon of the day of judgment (which I observed in this Congregation was after every Vision: after some fore expressed, except in the first, which being a peculiar Vision, omits it) and after follows the joyful mariage of Christ and the Church, with the description of the heavenly Palace or new *Jerusalem*, which Master Brightman mistaking, applys it to this life.

*A great white throne, and one that sate on it]* Great, because set up for the general judgment of all; white, because of its celestial splendor and majesty; it is the White cloud mentioned, *chap. 14. 14.* he that sate on it was Christ, to whom God hath committed all judgment, *John 5. 22.*

*From whose face the earth and heaven fled away, &c.]* Being

not able to endure his Majesty, yet they shall not depart as a scowle till the judgment be past.

*And there place was found nowhere.]* Most say the renovation of all things shall be; and that only the fashion of the world, that is, the outward forme and corruptible qualities shall be destroyed, and so the earth shall be found no more as it was, but shall be made most beautifull and glorious, being to be delivered into the glorious Liberty (as far as 'tis capable) of the sons of God, Rom. 8. being to be freed from corruption and bondage. But few shew good reasons for this renovation (except that the Saints might contemplate on the creation renewed; which they in heaven shall know to perfection, though this be altogether consumed) now since all the sons of men shall be in heaven or hell, to what purpose shall the renovation be? It is some may say, for the Saints sometimes to visite, delight in and live, but their mansions are prepared in heaven; These shall be changed (if Philosophy could bear that interpretation) into nothing, having served the creatures for the creators pleasure, as they were created out of nothing, or shall be exchanged for the heaven of heavens: Now perchance to be delivered out of corruption, is liberty enough for this whole creature (Man excepted). But we expect new Heavens and new Earth, that is, the glorious heavenly condition of the Church above in perfect glory, and the bodies of the Saints (which are earth) consummated; Sea shall be no more, c. 21. 1. We scarce hear of its renovation or use; why then should Heaven and Earth be renewed without their fellow Element? But I referre the reader till anon to the most learned discourse of Dr. Hackwill upon this subject towards the end of his most delightsome book of Gods preserving the world and governing of it.

*Vers. 12. And I saw the dead small and great.]* Meaning those who had died from Adam to the last day (but now raised up by the power of Christ) but those who are found alive at the last day shall be judged also, being lese in number then the said dead. (who now are quickened through Christ.)

*Small and great.]* Great men and beggars, men and children. It seems John saw children in the stature of children, though then

then made capable of understanding their sentence; but most beleeve we shall be of a full stature, to which the Apostol alludes, till we come to a full man the stature and fulnesse of Christ. Ephes. 4. 13. For as in Paradise (the type of heaven) Adam was created perfect in stature and of a ripe choyce age: So 'tis thought, it shall be in heaven. Such was Christ, so the young man appeared in Christs grave, as typing out the resurrection, Mar. 16. 5. but enough.

*And I saw the dead.]* Yea and living to be judged, who shall be changed in a moment (and I beleeve the falle Prophet or Beast shall be so found, and after changing be cast alive into the pit, as chap. 19. 20.)

*Standing before.]* That is, brought to judgment. The guilty standing ready to be condemned (who are already condemned) and the Saints standing in Christs presence to be absolved (who were formerly in foul, in blisse, and absolved) but here perfect misery and joy is expected.

*And the Books were opened.]* alluding to humane courts, not as if God wanted books. The Reprobates own conscience will be an open book against them; God forgets not their impieties. Perchance the Scripture may be produced against those who knew them and disobeyed them according to that saying: The words which I speake shall judge -- at the last day, John 12. 48. then Hereticks will answer for abusing the book of God.

*And another Book was opened.]* The book of all those that were elected and redeemed to life through Christ Jesus.

*And the dead were judged.]* Sentence was pronounced.

*According to the things that were written.]* Gods Word as it is the rule of our life so it shall bee of our judgement.

*According to their works.]* Good or bad, but the just are not judged or faved because of their works. Good or bad works are known to all, and by them, as open testimonies, shall all be judged. The good works of Saints Christ wrought in them, yet hee'll reward them for what he has wrought O blessed Jesus?

sus? work thy work in us.

Vers. 13. *And the sea gave up her dead which were in her, &c.]* Sentence being pronounced, all the Elements give up their dead; the Water those that were drowned; the Earth those that were buried (whether Saints bodies or Reprobates; but the Saints so long before the rest, that they might meet Christ and the rest of their brethren in the Aire, and come to see and approve Christs judgment of the wicked) by Hell: I understand how the damned shall appear to receive their final sentence, who are called dead, because they were dead in sin, and once bodily dead. By death, I understand the grave (or the earth as before) the effect of death. All that were burnt, eaten by birds of the Aire, or fishes of the Sea, shall appear; the Angels shall gather the ashes of the Elect from the four corners of the earth.

Vers. 14. *And death and hell were cast into the lake of fire,*] That is, the devil, who brought death and caused destruction, or enticeth to hell. Thus death shall be swallowed up in victory, *1 Cor. 15. 54.* in vers. 10. by an anticipation of time the devil was said to be cast into the lake of hell, which indeed was but now fulfilled.

*This is the second death]* Or eternall death. The first was a temporall death (if it may be called one) or rather a separating man by sin from God.

Vers. 15. Is easie. All but the elect are damned, being not written in the book of life; If any man demand why lo oft this book speaks of the last judgment. 'Tis answered, because the Saints may be comforted, and patiently endure persecution for a while. This *All* answers the harvest and vintage, *chap. 16. 14.* latter end. And to the seventh Viall of the haile, *chap. 16. 21.* and to *chap. 19. 20.* concerning the armes of the Kings of the earth, together with the Beast and the Kings casting into the lake of Hell.

## CHAP.

## CHAP. XXI.

*Being the seventh Vision continued;*

A After the Renovation (if not destruction) of the world, the heavenly glory is shewed to John under a twofold simile.

First, As a glorious bride adorned;

Secondly, As a most excellent choyce City which is set forth by things which are most rare, and precious to man; to give a glimpse of the Saints glory in the glorious heaven.

Vers. 1. *And I saw a new Heaven]* The devils and the reprobates being cast into hell being mentioned: Now follows the description of the Saints glory.

*And I saw]* John (as Moses saw the promised land) sees heaven before death, into which Paul was wrap'd and heard unspeakable things.

*A new heaven]* Esay foretold of a new heaven and earth, *chap. 65. 17.* which began to be accomplished after the shaking heaven and earth, *Heb. 12. 26.* by a Reformation by Christ and the Apostles, when all things became new, men became new creatures: here the new heaven may signifie the Churches glory in heaven with Christ; and the earth, the bodies of the Saints most glorious. Master Brightman applies the latter to the glorious condition of the Church after the Jews Conversion, which cannot hold though we expect their Conversion (but do not beleive it to be tyed to *Judas* as he supposes,) who in some measure are daily gained to the faith. The Milenaries apply this to their golden age (of whole opinion in part, *Augustine* confesseth he once was,) but our Saviour tels us of no such brave time in earth towards the end: but says, when the Soane of man comes shall he find faith in earth? and though *Rome* shall be burnt, yet both Antichrist and *Gog* shall rage to the end. Concerning the new heaven and earth (though I almost stagger in the point) I will follow the most common opinion (notwithstanding what elsewhere I have said in this book concerning the dissolution of all,

all things) and by a new heaven and new earth, (prophesied by *Esay*, and in some sense fulfilled by the renewing of the Church,) I understand the renewed condition of heaven and earth, literally to be fulfilled according to *Esay*, and *Peter* 2. 3, 13. The substance whereof shall not be utterly abolished, but the corruptible qualities: and it shall be pure, bright, glorious. Thus the first heaven and earth were passed away, being not vanished quite for substance but quality: being to be renewed and purified by fire.

*A new heaven and a new earth, &c.*] John saw not the very glory of heaven (which eye hath not seen) but types and similitudes of it.

*And the sea was no more.]* According to corrupt qualities, and rolling with waves, as now, but made solid, and in a globe, — though I know no use of these things, unlesse to remaine as monuments of the great works of God, and of his Power, and to be renewed (as having in their nature and course faithfully served their Creator,) as a reward for their service, being delivered from bondage into the liberty of the sonnes of God (according to their capacity.) And perchance the heavens may not as now compasse the earth or move, there being no use of it. But the brightness and lustre thereof shall be much augmented (as of the Sun and Moon.)

*Verf. 2. And I saw the holy City.]* Here is the glory of the renewed Church shewed to *John* (after he had seen the renewed world,) and indeed this renovation of the Church, seems distinct from that of heaven and earth renewed, therefore one cannot be well the other: or the new heaven and new earth the glorified condition of the Church: for tis laid *And I saw*, as distinct from the former. Let the Reader perpend this; also *John* seems to insert his name to confirm it, laying,

*I John saw the Holy City, —— Jerusalem]* Meaning the Church which the Scripture calls *Jerusalem*.

*A City]* Because of its choyce and rare building; such was *Jerusalem* built by *Solomon*; more rare is this which is not built of common stones (but as *Esay* 54. 13. which I may apply in some sense here) the Citizens are Saints: (who know one another as Citizens do.)

*She*

*She is called holy]* Because glorious in heaven and perfectly holy (so appearing to *John* in the Vision;) she in some sort is holy here below; for Christ sanctifies her, washing her by water, regenerates her by faith and the spirit. The old *Jerusalem* was polluted; this is new, (newly glorified in heaven in the Vision) perfect, holy.

*Coming down from heaven]* So chap. 3. 12. noting her original to be from God (this must not be understood of local motion) her abode is heaven, as chap. 12. verf. 1. a woman in heaven, but here is noted her heavenly grace and majesty, (called *Galat.* 4. 26. *Jerusalem above*) God from heaven hath chosen her.

*Prepared as a Bride trimmed for her husband]* Not preparing as in this world, indeed ch. 12. *she was on earth* (though her original was from heaven,) but here she is actually prepared, chap. 19. 7. She on earth had (through Christ) made her selfe ready: but now she is actually adorned; So her militant condition on earth is not here meant, as *Brightman* thought. The most learned *Parens* observes, she is hot prepared for the Bridegroom, as before the marriage-feast, (for that is past) but for her husband, the feast being ended, and she married.

*Vers. 3. And I heard a great voice out of heaven, &c.]* We have partly heard what *John* saw; now follows what he heard. Two voices he heard; The first comes from heaven, shewing joyful news to the Bride; The second is his that sat upon the Throne, ver. 5.

*Behold the Tabernacle of God is with men]* Meaning that the Bridegroom and the Bride shall live in heaven for ever together. Gods dwelling is with men, since men being glorified, live in heaven. Now it had been no news to have said Christ lives with men on earth because he lived in the flesh with them, and after by his spirit; but now having ended the wedding-feast, he and his Spouse live gloriously in heaven. This the voice notes.

*And he will dwell with them]* As in one house together. This is happiness indeed, to enjoy God the fountain of happiness. His absence must needs be torment, chap. 7. 15. The Saints

Saints did enjoy God; but God is said there but to dwell among them, because they did not perfectly enjoy him: but now he doth dwell with them as a Bridegroom with the Bride after the wedding, perfectly, by his glorious presence.

*And they shall be his People.]* Here is the Communion of Saints, most perfect in earth they were by his inchoated grace; Now they are his in part, partaking of him in measure: but then they shall be as he is, perfectly glorious.

*Vers. 4. And God will wipe away all tears from their eyes, &c.]* No tears are in heaven to be wiped away, but it notes how free from all sorrow or cause of sorrow heaven is; no troublesome thought of kindred doth possess them there. This life is a vale of misery. There is no death, but life; no mourning but mirth, joy, pleasure; No cry, but peace and tranquillity; No paine or labour, but ease, rest, delight.

*For former things are passed away.]* Meaning the miserable state of this life, and a new heaven shall succeed; or a state of happiness, read chap. 7. 16. to this purpose expounded. This proves that this belongs not to this life. for here the Church was ever, and shall be (more or less) afflicted.

*Vers. 5. And he that sate upon the Throne, said, &c.]* Meaning Christ, as chap. 4. or God. Christ calls himself Alpha and Omega, chap. 1. 18. as this doth, ver. 6. whoever it were (Christ or God the Father) he commands John for the consolation of the Saints beforehand to write, how he makes all things new, because the world to them is troublesome, full of causes of tears and sorrow, — therefore this was to be writ and laid up for the Churches comfort, that a most strange should happen, a new world they should enjoy. Observe Gods love in two things here, 1. He makes all new for the Saints sake, (not his own, who from eternity lived with them, and could to all eternity.) 2. He for their sakes commands this to be written (being most true) that they might not want consolation.

*Vers. 6. And he said unto me it is done.]* The thing is as true and certain as if it were done, viz. That all things shall be:

be new, and all tears wiped away, and God would dwell forever with men in heaven. Thus the certainty of our salvation is set forth, John 5. 24. he that believeth is passed from death to life, that is, shall surely passe to life. It is an asseveration full of weight.

*I am Alpha and Omega, &c.]* As chap. 1. ver. 8.

*I will give unto him that is athirst.]* So John 7. 37. and 38. Christ calls, which proves this to be Christs voice, who sat upon the Throne.

*I will give of the fountain of life freely.]* The water of life notes joy, comfort, refreshment — — Christ gives without our deserving, freely, eternal life. The fountain notes the lastingnesse of their joy, and the abundance of it (being never to be dried up) the Angel deservedly praised God (among other great works) for creating the fountaines of waters, chap. 14. 7. which are strangely conveyed from the sea through the crannys of the earth for mans use; But much more thanks need we return him for giving us himself, the fountain of joy (Ior. 2. 13.) but note the qualification, 'tis given only to them that first thirst after it.

*He that overcometh shall inherit all things.]* This being a prophecy, speaks of things as to come. (but the Church now in the Vision, was in glory inheriting all things as heire of all) Now every Saint is an heire of heaven, Gal. 4. 7. certainly they are rich who are heires of God and the promises; and he is very covetous whom God cannot content and suffice. But here is a fighting noted against the world, Satan and the Beast, which the Church by faith overcame.

*And I will be his God, and he shall be my Son.]* Now we are adopted, but then actually shall enjoy the benefits of Sonsnes. See 1. Joh. 3. 2. we shall be like him.

*Vers. 8. But the fearfull and unbelieveing — — shall have their part in the lake, ]* Being not written in the book of life, Ch. 20. 15. or as c. 13. 8. meaning chiefly the worshippers of the Beast; who are afraid to disobey the Beast, or oppose his worship (as the valiant Champions of Jesus alwayes have done). Note a servant of Christ is a man of valour having the Spirit of Christ.

*Fearfull*] Not having faith in Christ for remission of sins, nor assurance of salvation in this life, as the worshippers of the Beast teach none have, standing ever in fear of hell and purgatory.

*Unbelievers*] Such are all strangers from God, and in particular the enemies of true assurance and justifying faith (as all papelings.)

*Abominable*] Hating God, or hated of God.

*Murderers*] Here among others comes in the inquisitors of Spaine, the burners of Hereticks (as they call the Saints.)

*Whoremongers*] All in general who are impenitent and not written in the Book of life: Here comes in the Romish Locusts, who under pretence of vowed chastity, live most dishonestly.

*Sorcerers*] None greater then the Roman Clergy have been, as histories tell.

*Idolaters*] What thinks Rome of this? what think covetous men? what Epicures whose belly is their god.

*All liars*] Framers of lies and enemies of the Truth. Let Antichrist and his worshippers, and all Hereticks think of this, and be confounded.

*Shall have their part in the lake which burneth with fire and brimstone, &c.*] See Psal. 11. 6. of the wicked's portion. They that are cast into this lake, have not their names written in the book of life, chap. 20. 15. therefore the lake is hell. Now though things are spoken here, as yet to come (being a Prophecy) yet in the order of the Vision, the wicked were before in hell, chap. 20. 10, 14, 15. and the Saints in glory.

Vers. 9. *And there came unto me one of the seven Angels.*] What John heard and saw generally is now ended. Here follows perchance a kind of a special Vision, or the glory of heaven more opened, then hitherto.

*I will shew thee the Bride, the Lambs wife,*] Here is noted the familiarity of the Angel with John by which we may guess they desire none of his worship.

*I will shew thee*] Formerly John saw her in the Wilderness, now

now he shall Visionally see her in glory.

Vers. 10. *And he carried me away in the Spirit*] It should seem to be indeed another Vision.

*To a great high mountaine*] John had hitherto been in the wilderness, as chap. 17. where this Angel shewed him the Whore —— and perchance having turned aside, now returnes to him to shew him the Lambs wife; Another like sight farre then the former, in the Wilderness John saw a strange Whore: From this high mountain, high mysteries of the Church gloryfied. —

*And she shewed me a great City*] The Angel promised to shew John the Lambs wife, and now presents him with this sight; for indeed the Church in glory is both the Lambs wife and City of God. A Bride, because of her marriage and ornaments. A City, because of her most magnificent building, comely order, invincible strength to last for ever. Her Maker and Founder was God, Heb. 11. 10. this City only has foundation.

*A great City*] In respect of her largeness; full of Saints and Angels. So the glorious condition of the Church seemed to John like a fair City; which argues, that whatsoever one may require to make up a compleat City, is found beyond thought in the Church triumphant; honour, riches, multitude, learning or knowledge, order, all things —— convenient for that state, see chap. 18. 22. what Babylon shall want, as musick, trumpets, harpes —— which this City shall abound with.

*The holy Jerusalem*] The old was unclean, this perfectly holy, being (according to the order of the Vision) in perfect bliss. Called Jerusalem, because of her everlasting peace (for so the word in Hebrew signifies) under which is comprehended all manner of happiness.

*Coming down from God out of heaven*] So in the Vision, Noting her descent and Original from God, who is her husband, who elected her through Christ.

Vers. 11. *Having the glory of God, and her shining was like unto a stone most precious, &c.*] As if her situation and aire were commended; She enjoys that unaccessible light of Gods

Majesty and presence. And her light (far beyond Sun and Moon) was like to precious stone; even a Jasper, excellent in vertue (good against poyson) like a Christall that is most bright, and no wonder, since God was the light of it, ver. 23. By these stones the bright majestic light of heaven is set forth excelling and comforting or driving away ill (if possible any should be there) and hence the precious stones and gemmes are mentioned, by which not only the choycenesse of the City is set forth (because most pleasing and precios to men) but the incomparablenesse of God to the Church, who is all to them, and the Author of these vertues in the stones (of which somewhat anon) and must have them in a most plentiful measure in himself.

Vers. 12. *And had a wall*] alluding to a City. Now the wall is the safeguard and protection of God. The safeguard of heaven depends upon the wall of Gods omnipotency.

*Great*] Being thick and broad, therefore strong.

*High*] Therefore not to be scaled.

*Had twelve gates*] Meaning the doctrine of the Gospell or twelve Apostles by which heaven is opened to us.

*At the gates twelve Angels*] Gallant Porters, meaning the Fathers, Prophets and Apostles, who by preaching shewed us the way to the City.

*And names written thereon*] The names of the twelve Tribes of Israel, noting the gathering of the spiritual Israel thither (and perchance the literal seed).

Vers. 13 *On the East three Gates, &c.*] I seek no mystery here, but look on the allusion to Ezek. 48, 30, where such a City is described, by which is meant the Church of the New Testament, gathered from East, West, North, South; that is, from all corners of the world. Such is the represented Church above.

Vers. 14. *And the wall of the City*] The foundation is Christ, 'tis said to be twelve, because the twelve Apostles by their preaching laid the foundation Christ, for honour sake the names of the twelve are written upon the foundation, because so fully laid by them; because they (if there be differences of

glory

glory, as Christs right hand and left hand seem to prove) shall excel others in the Kingdom of glory; doubtless the laborious Saint Paul is to be reckoned among them.

*The Apostles of the Lamb*] Christ, for so in their Epistles they stile themselves.

Vers. 15. *And he that talked with me*] One of the Angels of the seven Vials, ver. 9. and chap. 17. 1. who said come and I will shew thee:

*Had a golden Reed to measure the City*] Not as chp. 11. v. 14. concerning reformation, but only to acquaint John with the largenesse and figure of this City to describe the same to us. So 'tis Ezek. 40, 3, 4, 5, where the Lord (and now Christ by the Angel talking with John (perchance who poured his Vial on the aire as) chap. 16, 17.) setting the Prophet on a high Mountain (as the Angel doth John here, ver. 10.) sheweth him a City and Christ measuring it.

*A golden Reed*] Because to measure so precious and glorious a City.

Vers. 16. *And the City lyeth foure square, &c.*] Which form is most solid and perfect, the Longitude and Latitude being equal, consisting equally of elec, this notes the firmenesse of the City, the largenesse of the City is shewed in v. 16, 17. to confirme what multitudes of Saint and Angels (as Citzens) are there, being larger then the old Jerusalem (but after that form) nay larger then the literal Babylon, which was one of the greatest Cities of the world, being 66. miles compasse, whose wals were one of the worlds wonders; yet the wals of this are stronger and higher, being not to be vanquished or conquered, as Babylon and the old Jerusalem were: I seek no mystery here.

*According to the measure of a man*] Which measure the Angel used, as he might say, the City is to large according to the common measure of men, which the Angel used. John saw the City out of heaven when it was measured, yet not in earth, and it was only measured to shew every way the largenesse and majesty of that mystical City above.

Vers. 18. *And the building of the wall was of Jasper*] Babylons walls were choyce, yet but of Brick, Sand, Pitch; but this wall,

wall is of Jasper, a precious stone; I see no more here, but the most happy, everlasting life of Saints set forth.

*The City was pure gold.]* This metal we chiefly esteem; therefore the Holy Ghost sets forth the glorious condition of the Church or City by it; pure Gold is without drosse, if tryed in the fire, it comes forth without any such; shewing the most pure estate of the Church above.

*Like to Chrystall.]* Or clear Glasse, the matter is solid Gold, the form bright as Glasse or Chrystal, so it is as a golden City shining in glory; not really, but to stirre us up to seek after this heavenly *Ierusalem*, which farre exceeds all these precious things to which it is (as it were) compared.

*Vers. 19. And the foundation of the wall.]* The matter of the wall and City is mentioned; the foundation is very precious, being of precious stones; stones are for foundations, precious stones; for this (being Christ laid by the twelve Apostles whose names were upon the foundations) the foundations were all of whole Pearles or Gemmes, which were Pillars of the wall (as it were;) thus the foundations were garnished with pearles or precious stones.

*The first was a Jasper.]* Clear and green, which the Papists say signifies Peter, who did shew a lively flourishing love towards Christ; indeed Peter being first converted, is usually first named, but the same order of mentioning the Apostles by the Evangelists, is not observed alwayes, and 'tis conceived all loved him and dyed for him as well as Peter (John only excepted perchance, who was the beloved Disciple, & writ most of love) therefore this of the Papists proves little; neither is it said the Apostles were the foundations, but their names were written upon them; doubtless the preciousnesse of the stones set forth the preciousnesse of Christ the foundation, and the Gospel preached by the twelve; so the stones set forth the choycenesse of him that sat upon the throne, ch. 4. 3, which is a plain sense.

*The second a Saphire.]* being skie-coloured it aswageth lust; 'tis wonder (saies my Pareus) that Writers apply not this to John, who only lived unmarried; the Papists apply it to Andrew; but since the order of reckoning the Apostles is not alwayes

ways the same, we hence can certainly gather little. But this obserue, if the twelve had their names upon the foundations (then had John before his death) and why may not the Beast like a flying Eagle resemble John, chap. 4. 7. who though alive had written his Gospel, where he sores aloft (like an Eagle) about Christ's Divinity? See the exposition on that chap. 4. 7. I see little hindring.

*The third a Chalcedony.]* A kinde of a Carbuncle, of a purple colour, good against black choler, that is, sadness and fear. Now the foundation Christ, and the Doctrine of the twelve Apostles, both teach love as in the first stone, chastity in the second, and expel all base fear as in the third stone.

*The fourth an Emerauld.]* A most pleasant green colour, refreshing the sight, good against poylon and the falling sickness. Now the foundation Christ is most pleasing and cordial.

*The fifth a Sardonyx.]* Resembling in part a mans nayle and the colour, 'tis good against pride; so is the foundation Christ and the twelve Apostles doctrine.

*The sixth a Sardius.]* Of a dark red colour, it emboldens, sharpens the wit.

*The seventh a Chrysolite, &c.]* Being good against shortnesse of breath, the Papists apply them to the Apostles; but for brevity sake I omit them; Christ compleatly comprehends whits in them to perfection, who is the true foundation of the heavenly *Ierusalem*; the Apostles have their names written upon the foundation, because they confirmed the foundation Christ with their blood.

*Vers. 21. And the twelve Gates were twelve Pearles, &c.]* Christ is the only Gate, he is the way, door and life, but because by the ministry of the twelve Apostles we come to Christ, hence the City is said to have twelve Gates; now the Doctrine of the Apostles leading to Christ, is more precions then Gold or Pearles, who in heaven shall shine (with the brightness of Christ) like glorious Pearles.

*And the street of the City was pure Gold.]* Now followes the inward beauty of the City; there are many streets in a City, and a Market-place or place of meeting, I see nothing else here:

here : but the whole course of the Saints in heaven is most uncorrupt and pure, their walking or motion and meetings (comprehended by streets) are righteous and pure as Gold ; our meetings below are full of corruption, and the purest Church and members sinful, therefore the state of this life is not here meant.

*Transparent Glass*] Is the Cities unutterable brightness.

Vers. 22. *And I saw no Temple in the same*] Solomons glittering Temple was a type of Christs spiritual Church; heaven shall need none; preaching and all outward exercises of Religion shall cease ; in this world our weakness needs these helps, then God will not be served with external worship; Christ shall give up his ministerial Kingdom (by which he now governs the Church). *1 Cor. 15. 24*, and God according to the Essence in three persons, shall be all in all; each one then shall be taught of God, *Ier. 31. 34*. *None need say, know the Lord*; all imperfection shall be laid aside, *1 Cor. 13. 10*. and tongues (which were only to build up the Church) faith and hope which were to lay hold on Christ, which now in the Vision they enjoy, only charity remains. So when I speak of meetings or motion, ver. 21. I mean no such as these; but conceive they may move — and not always in heaven sit, stand still or rest in one place, which were improbable.

*For the Lord Almighty — is the Temple of it*] Here the Saints praise him in Temples, there they shall immediately rejoice in him, and keep a perpetual Sabbath to him, serving him day and night before the throne — so they shall rejoice in God as in a Temple, God in heaven is instead of a Temple, *chap. 11. 19*, the Temple of God was open in heaven, meaning the triumphant Church who were Gods Temple in earth, now he is the Saints Temple in heaven.

Vers. 23. *The City hath no need of Sunne nor Moon to shine in it, &c.* Tis not said the Sunne and Moon were not ; for as *Ezay* hath it, The Moon shall shine as the Sunne, and the light of the Sunne shall be seven fold, (for a recompence for their unweared former pains) *chap. 30. 26.* speaking of the renovation of all things. But God and the Lamb as equal in light and glory) shall be the light of the City, and shall obscure the other;

other lights, which shall remain glorified as monuments of Gods mercy, power and wisdom : but the city shall not need them, having the father of lights there, where also every Saint shall shine as the Sunne for ever. O glorious City ! But observe, that *Ezay* is partly to be understood of the great light of knowledge and grace under Christs spiritual Kingdom (in respect of the dark clouds of the Law) where the Sun of light is prophesied never to set fully till the second coming of Christ, *ch. 60. 20*, but not onely of this spiritual Kingdom ; nay, *vers. 19*, speaks as the place now in hand, as if there should be no use of Sun nor Moon hereafter.

Vers. 24. *And the nations that were saved, shall walk in the light of it*] Thus much for the building and glory, now of the Citizens somewhat. They shall enjoy the glorious presence of God, who is the light of the city. *John* having spoken of the city could not conveniently but mention citizens, who are indeed the very city or part of it, the Patriarchs, Prophets and Jewish nation (or the elect of them) are the rest. But this must be taken according to the order of the vision ; and city first, and then inhabitants.

*And Kings of the earth do bring their glory thither*] Not the Kings of the earth, who stand for the Beast, of which often. But Kings converted in the time of the Gospel, of which see *Ezay 60.* at large. To which passage here is an allusion, though it were in the time of the spiritual Kingdome of Christ, partly fulfilled : now these Kings brought their power and honour to Christs spiritual Kingdome, when they were converted, and upheld the same, and they bring their honour to the city above, when their abode is forever above, being consummated in glory, praising, honouring, & lauding God and Christ for their salvation for ever and ever.

So these Kings are not such as bring now again their earthly honour to the Church militant, for they are saved (as well as the nations,) not to be saved, implying their being in joy and safety.

*Kings of the earth*] Some of the ten converted ones : who (when in heaven) are not Kings but fellow-citizens. *Ver. 26.* is much the same.

*Vers 25. And the gates of it shall not be shut by day. &c.]* Noting the security and peace, and freedome from all dangers for we shut gates day and night in time of Warre or Siege, but there shall be no danger: now if in the day time the gates shall not be shut, then never, for there is no night, being the glory of God shall expell darknesse by everlasting light. This is an allusion to *Ezay 60.* thy gates shall be open continually, (speaking of the Church militant under the Gospel) to admit members, to wit, into the Church, Gentiles and Kings, and never shut as excluding none: and here tis applied to signifie the security and happinesse of the Church triumphant.

*Vers. 27. There shall in no wise enter in any thing that is defiled.]* See vers. 8. *Expos.* on it. Paul long since *1 Cor. 6.9.* foretold as much. Now Christ will judge according to the Gospel. These places prove nothing against the Saints, who have been overtaken in some sin, and have washed themselves by faith in the blood of the Lamb, but tis understood of them who make a trade of sinne.

#### CHAP. XXII. *The same Vision partly continued.*

*Vers. 1. And he shewed me a pure river of water of life, clear as Chryſtal, &c.]*

**T**Heſe two last chapters concerning the Saints felicity, anſwer to *chap. 7. 15.* where the redeemed, clothed in white robes praise God before the throne day and night, that is, for ever.

The pure river alludes to *Ezek. 47.* or rather to Paradise watered by the river, that came out of *Eden*, *Gen. 2. 10.* but that river drew corruption, this is pure, and water of life, having no mixture of filth, that came out of *Eden*, this out of the Throne. What more pleasant then a water? behold not a fountain, but a great river, not rounding the wals of the city, but running through the streets.

Let us entertain no earthly thought, for God by this shews.

us.

us glorious things, in *Ezek. 47.* waters issuing out of the house of God or Temple, is the doctrine of the Gospel flowing from Christ. But in this place, as also *chap. 7. 15.* the living fountains of water are to note the fulnesse of knowledge of God, which the faithful shall have by the immediate Vision of God and the Lamb; as also unspeakable purity and joy. Now the comforts of the Gospel in this life, and its doctrine, is compared to water, *John 7. 37.* Others say, the river is the Holy Ghost, proceeding from the Throne of God, constantly refreshing the city of God.

*Vers 2. And in the midst of the street of it, and of either side.]* Here follow the abundance of all things necessary for the Citizens,

*Was there a tree of life.]* Conferring and preserving life, alſuding to the tree in Paradise, but that was not to be touched, and this is common for all the Citizens: There was but one, (the which that in Paradise typed) See *Rev. 2. 7.* where I expounded it to be Christ, who is the bread of life. Now the tree (though but one) with its boughs and roots, reached both ſides the river, (though the river was very broad) noting how ſufficient Christ is for all the Citizens, *Ezek. 47. 7.* (to which here as an allusion) speaks of many trees, yet 'twas but the ſame Christ conveyed many ways to the Saints, therefore called many trees (as the foundations were ſaid to be twelve) but here is but one Christ whom all enjoy alike.

*Of the river, &c.]* The tree is in the midst of the street, because barred from none; by the River, because always fruitful, never decaying.

*Bearing twelve manner of fruits.]* I dare not ſay, here is meant the Apostles doctrine, who though they preached one Christ, yet drew comforts from him ſeveral ways. Nor will I mention the twelve articles of the faith, all comforting; But the tree notes Christ, who monthly, that is, continually, is bringing forth the fruits of joy and comfort to refresh the city of God; the earnest whereof the Saints have in this world ſeveral ways. So Christ in heaven (alluding to the twelve moneths of an year) brings forth twelve (way thousands of) fruits of joy and comfort, —

A a 3.

The

*The leaves were for the healing the Nations]* Alluding to Ezek. 47. So that nothing of Christ but is most sweet and good (not as if there were need of any Physick in heaven, but to keep the Allegory of the tree;) ordinary trees loose their leaves: Nothing of C H R I S T but is profitable.

*The Nations]* Chap. 21, 26. who brought their glory to Christ as the Kings did, by being converted and upholding his Kingdom, and by being at last glorified by Christ, and perfectly cured.

Vers. 3. *And there shall be no more curse, &c.]* What ever might hinder happiness shall be removed (as chap. 7 15. all tears shall be wiped away.) By curse we may understand, not only that of the law (which is nullified) but the Anathema's of Antichrist; also sin, sorrow, torment, death which are destroyed. Here may be intimated the curse of delivering over to Satan in this life, because of sin in the Church; but there above is purity, and therefore no curse, as Bezæ has it. There shall be no curse, because the throne of God shall be there, and consequently blisse: There shall be no curse, because his servants there obey and serve him (deserving no curse; but obtaining honour unutterable) such are Angels and Saints. Since the Queen of the South wondred to see Solomons attendants, sure in heaven is matter of admiration.

Vers. 4. *And they shall see his face]* That is, shall be in the presence of God, and shall see Christs humane nature glorified and comprehend God to content and satisfaction (as far as created natures are capable) See my *Glimps of Christs love.*

*And his name shall be in their fore-heads]* Either alluding to the Beasts marked ones, chap. 13. by which is noted his property of them, and so Gods owning the Saints may be here meant; or his name is his nature which they shall partake of in heaven. See chap 3 12. expounded to this purpose. *I will write upon him my Name.* — The Beast marked his, that they might only serve and worship him; Gods then are also marked, that is consecrated to openly praise him and serve him for ever.

Vers. 5.

Vers. 5. *And there shall be no night, &c.]* Darknesse is but sad, therefore no night of darknesse or sorrow shall be there. The glory of God there hinders all night or darknesse; so there needs no Sun, being there is no night, see chap. 21. 23. where this verse is fuller explained.

*And they shall raigne for ever and ever]* As Kings and Priests, as chap. 20 v. 5, 6. expounded the thousand years of Satans binding; the primitive Saints lived with Christ in heaven after the expiration of them; all others that were regenerated (or partakers of the first resurrection) after death reigned with Christ for ever.

Vers. 6. *And he said to me, these sayings are faithfull and true, &c.]* Hitherto the Prophecy; which one of the seven Angels who poured out the Vials and talked with John, ch. 17. commends to John to recommend to us, So not only the two last Chapters concerning the glorious Bride or City (wherein, by most choyce things as gold, pearl — the glory of the Saints above is (as it were) shadowed out) but all the book is commended. And indeed it is the true summe of all things to happen to the last day, nay for ever: What ever may be said of any book of holy writ, may be said of this; being an Epitome of holy Scripture in some sence, so that herein is enough for salvation, if well understood and practised.

*Faithfull]* To which we may give credit.

*True]* Which shall in time and order be accomplished.

*And the Lord God of the holy Prophets sent his Angel]* Christ the revealer of the Prophecie, is the Lord God of the Prophets who sent his Angel, vers. 16. I Jesus sent my Angel, which proves two things,

1. That the Angel was not Christ but his messenger (though in the Old-Testament Christ appeared oft as an Angel, to wit, of the Covenant.)

2. That Christ is God being Lord of the Angels, see chap. 1. v 1. expounded.

*His Angel]* Meaning himself who spake to John. See ch. 1. v. 1. about the rest of this vers.

Vers. 7. *Behold I come quickly]* The voice is Christs, per-

chance

chance represented by the Angel; Christ is the Lord of the Prophets, who confirmes the words of the Angel, saying, the things must shortly be done; for he comes quickly. Time runs away apace and deceives men who live in security and carelessness; Christ will come before such are aware to judgment.

*Blessed is he that keepeth these sayings, &c.] See chap. 1.v.3. expounded.*

Vers. 8. *And I John saw these things, &c.]* Visionally, and heard them, therefore a good witness. This is the very stile of John in his Gospel; he that saw it bears record, and his record is true. *chap. 19.35.*

*And when I had heard and seen, I fell down to worship before the Angel.]* He ingeniously confesseth his errour again. Perchance he committed his errour twice; If so (as it is probable, for 'twas upon the joyfull news of the Bride and her marriage that John was formerly taken in the errour about worshipping the Angel, (*chap. 19.10.* See the exposition) which now in the Vision was past) it sheweth the pronenes of the best men to sin more then once after reproof (as John had, *chap. 19.10.*) without Gods speciaall assisting hand; also it notes our natures being prone to Idolatry, no wonder the world ever has been so prone to that sin in all ages.

Vers. 9. *See thou do it not ——worship God]* As *chap. 19.10.* The words here differ from them in *chap. 19.* which proves 'twas not the former errour, but a second, upon John taking leave of the Angel. Now John worshipped not, but composeth himself to worship by falling down: So the very gestures of Papists before Idols is sinfull and forbidden, let them worship whomsoever under the Idol or Image. The Papists say the Angels out of modesty commanded John to forbear, because also in Christs sight; but the Angels reproving John, proves the contrary.

*Of them who keep the sayings of this book.]* The Angel confirmes that it was not lawfull for John to worship his fellow-servant (for such are the Angels to Saints) but God only. Now the Angels fellow-servants are those who hate the Whore and Beast ——and flye out of Babylon ——keeping the sayings of

of the Book, worshipping neither the Beast nor his Images (of which his Kingdom is full) so the Angels reasons against Johns worshipping are seafonable. All worship is due to Jehovah alone.

Vers. 10. *And he said to me, seal not the sayings of the Prophecy, &c.]* This the Angel saith; but *chap. 10.4.* God commanded the things uttered by the seven thunders to be sealed, which seemes to be taken out of *Dan. 8.26.* where the Prophet is commanded to shut up the Vision (or seal it) because it was not to be accomplished for many dayes; The Angel commands this not to be kept secret or sealed because all might read it, and beware of the Beast; also because the time was at hand when John writ (and Antichrist has been now long revealed;) God commanded the things uttered by the seven thunders to be concealed (not absolutely, but in respect of the event) because Antichrist would not take notice of them, and therefore they were as good be kept secret; see *chap. 10.4.* expounded. And indeed it is worth noting, Christs Angel sayes, seal not, but let Scripture be read; but Christs pretended Vicar sayes seal all Scripture, let none be read (but by the Clergy) opposing Christ.

Vers. 11. *He that is unjust, let him be unjust still, &c.]* Here is a kind of tacit Objection answered; for some may say, the Prophecy being open and to be read, Tyrants and Antichrists will (through Satans instigation) rage the more, knowing their time is short; or knowing the short time comprehends hundreds of years, they may say as the wicked servant, our master deferres his coming, and will rage the more in the mean time. Therefore 'twere better the Prophecy were concealed. To which is answered, *he that is filthy, let him be filthy still* — in hope to scape unpunished — which words are not a permission or approving of filthinesse; but a threatening a secret judgment; for reprobates shall be given up to a reprobate sense; if after admonishing — such will be filthy, let them be filthy still.

*He that is righteous, will be righteous still,* *[As Dan. 12.10.]* many shall be pure: but the wicked shall do wickedly; to which

which our Gospel Daniel here alludes. All the righteous will believe, and do righteously (though the day of judgement be not very near;) the Word in them is the incorruptible seed; now for their sakes the Prophecy is chiefly, therefore sealed it not. Here observe how the same word causes divers effects accidentally, *tis the favour of life to the Elect, to the rest the favour of death,* as our Apostle 2 Cor. 2. 15, 16. bravely.

*Righteous still.]* Continuing in righteousness, and encrassing in righteousness. Here the Papists say, second Justification by works is proved; for they who were justified first by Christ, may be more justified by works, as charity — but tis false; no works justify; and Scripture which commands charity, never speaks of its justifying. Christ justifies alone, but our good works declare us to be in Christ, and justified. So James may be understood, ch. 2. ver. 24.

*Quast.* How is a man that is justified, justified still or more? (for the words in Greek bare that interpretation.)

*A n s w.* We are justified but once, but sanctified oft more and more (both which Sanctification and Justification are here expressed) but though we are but once justified, (as was David, yet after sinning and falling from God, when by repentance we return to the God of our Justification, we have the benefit of Justification renewed, as Psal. 51. 7. David had; as that most pathetique Psalme proves every where; but enough.

*Vers. 12. Behold I come quickly, and my reward is with me.]* This is Christ's voice, perchance represented by the Angel, yet it might be Christ distinct from the Angel; for tis no unusual thing in this book as in some Comedy or Tragedy, to have several Persons brought in speaking of Christ's coming quickly. See ver. 7, and ch. 1. ver. 1.

*My reward.]* Because Christ freely gives it. Now the reward is eternal life, and that is the gift of God, Rom. 6. ver. last. Damnation is properly a reward, so is not eternal life, but improperly, being out of free grace and promise.

*To render to every one according to his Works.]* The good mans

mans reward (out of mercy and promise) shall be good; the wicked mans shall be evil (to him, but just as from God) out of desert. The wicked man is rewarded for his works, being perfectly evil: the good man according to his works, whitch are due debts to the Creator, but imperfectly good, to which God hath annexed a promise out of free love, not desert.

*Vers. 13. I am Alpha and Omega, the first and the last, &c.]* This proves it to be Christ's voice, who chap. 1. ver. 8. calls himself so. Now *Alpha* is the first letter, and *Omega* the last among the Greeks. So Christ is first, even eternal with his father, and last, as God to eternity. See chap. 1. 8. expounded. Christ though the Son, is as soon as the Father, as light and heat are in the Sunne, and fire, (yet the Sunne and fire are causes of them,) he that pleases may read the learned refutation of Engedimus the heretick against Christ being *Alpha*, and *Omega* by my Predecessor upon this verse.

*Vers. 14. Blessed are they that do his Commandements.]* It seems as if spoken by an Angel of Christ, whose commandments are mentioned: but it may be referred to the Commandments of the book, or sayings of the Prophecy, ver. 7. and then tis Christ's voice. Now the sayings of Christ or Commandments, are touching the not worshipping the Beast, nor his image, as chap. 13. flying out of Babylon, chap. 18. and forsaking any thing of Rome; if they be blessed that keep them, what becomes of them that break them, worshipping the Beast? The Lord remember all his People, and them in Ireland, to call them from Popery to salvation through Christ Jesus.

*That they may have right to the tree of life.]* To wit, Christ. Now that we have, in being his spiritual members and spouse, who have right to their head and husband: The servants of the Beast have no right to Christ, being neither elected nor redeemed in general.

*Vers. 15. For without are dogs and sorcerers.]* Out of heaven, to wit, being not written in the Lambs book, chap. 21, 27. Now though all wicked men and reprobates are here meant:

yet in a most peculiar manner the servants of the Beast: By which you perceive how God hates all *Idolaters and Idolatry.*]

*Dogs.*] Are unclean, and tearers or devourers. *Math. 7.6.* Give not that which is holy unto dogs. Julian the Apostle was such a dog, who receiving some knowledge of Christ, tore the Gospel, and rent it with arguments out of its selfe, but wrested. Now who are greater tearers of the Scripture then Papists wresting it to destruction? who greater lyars against Christ and truth? who teach more false doctrines then they?

*Vers. 16. I Jesus have sent my Angel to testify unto you of these things, &c.]* He is the Person speaking, the Author of the Revelation, the *Alpha and Omega*, the Lord of the Prophets, the Commander of the Angels, the doner of eternal life, and therefore God Omnipotent. Note, Christ gives himself that name, which long before was given him by the Angel, *Math. 1. 20, 21.* This name we shold chiefly acknowledge him by, this is the only name of comfort; so he says thus much; *I Jesus, or your Saviour, have sent my Angel,* putting us in mind of his love and mercies towards us.

*To you.]* Of or in the seven Churches, *chap. 1. 11.* But these things concern all the People and Churches of Christ; though particularly the seven Churches in *Asia*, long since ruined. First, this is comfort to us, that our Jesus is the Angels Commander, therefore we shall not want their assistance. Secondly that we should carefully read what Christ commanded his Angel to testify, and *John* to write. How ill did they who question the authority of this book?

*I am the root and off-spring of David.]* The root beareth the tree: so Christ as God upheld and layed *David*, but according to the flesh he was the off-spring or sonne of *David*, and by consequent the true *Messias*.

*The bright and morning Starre.]* The meaning is, that as *Venus* outshines all the stars: so Christ's glory excels all the glory of Saints and Angels; thus Christ resembles his glory to the heavenly brightness and lustre of the morning Starre. *Balaam*

*Iaam Numb. 24. 17. and Peter 2 Pet. 2. 1. v. 19. calls Christ a star.* Christ expels the darknes of sin and ignorance, and brings the light of knowledge and grace: and at the morning of the resurrection will drive away the darknesse of this life, and shew himself most gloriously to all the Saints.

Thus Christ promised himself to the overcomers, *chap. 2. 28.* as is expounded, he being the morning starre.

*Vers. 17. And the Spirit and the Bride, say come.]* That is, the Spirit in every Saint, layes come. Every Saint having the Spirit, longs after Christ; so *David, Psal. 42. 2.* As the hart pants after the Water brookes, (that hot, and therefore dry or thirsty creature) so doth my soule after thee O God? And the Bride or Church longs after Christ to be fully gloryfied by him, and to live ever with her husband; the Church Militant, *Cant. 8. vers. last,* calls for Christ, saying be like the Roe (that nimble creature) and come in haste; The coming of Christ is fearfull to the wicked, but the regenerate long for him.

*Let him that heareth say, come.]* As the Bride doth. Truly the reading and hearing this book will make every spiritual man say, come Lord Jesus; such sweetnesse is here.

*Let him that is athirst come.]* That is the qualification required in the commers; come to me for redemption, salvation, glory; if athirst, for a thirsty man is fit to drink of the fountain of water of life. Now he that is athirst, is he that has the Spirit crying to Christ to come, to perfect him: and the Church in glory.

*And whosoever will.]* Being qualified and athirst; none else can come, these the father draweth. —

*Let him take the water of life freely.]* Being a thirst, and drawn by the Father. The invitation is general, *1/so. 55. 1.* Ho all —— but note the qualification, that thirst, come ye to the waters —— but note, God worketh in us to will and do, *Phil. 2. 13.* whosoever commeth then, God draweth.

*Vers. 18. For I testify.]* This depends upon *vers. 7.* blessed are they that keep the words of this Prophecy; now he threatens those who any way corrupt or abuse it. Sure Antichristian

an falsifyers of the truth are here meant.

*For I also testify or testifie together sayes the Greek.]* Because the Angel had spoken, now Christ confirmes the Angels testimony, witnessing also with the Angel.

*Unto every man that heareth.]* Not the Pope excepted.

*If any man shall adde]* By false interpretations (as 2 Peter 3. 16.) adulterating the Text. Let the Papists take heed how they mingle traditions and lies with the Text.

*Unto him God shall adde the plagues.]* To wit, not only the seven last plagues; but to be cast into the lake of fire and brimstone for ever with the dragon and false Prophet, chap. 19 20. O Arriva and Engeditus — where are ye? O Popelings and Hereticks, take heed.

Vers. 19 *If any man shall take away from the words of this Prophecy, God shall take away his part out of the Book of life, &c.]* To the aduers he will adde plagues; to the takers away he sayes, he'll take away his part out of the book of life; That is, what part he seemes to have; or will utterly condemne him one day. Indeed they may be said to take away from the Book that deprave it, allow not of it, sleight it or the like. The overcomers were promised choyce rewards in the seven Churches; these deprivers shall have no share with them, nor with the glorious Bride in heaven. Some have denied Saint James his Epistle, some this book through mistake not malice (being otherwise true Christians) and are not to be comprehended here. Neither doubted of James, many ancient Christians (through weaknesse) of the authority of this most Divine book; on whom I dare not doubt but God had mercy. But note, not only the integrity, but perfection of Scripture is hence proved; since nothing is to be added, away then with traditions; the written word is perfect and only to be followed to salvation. *Deut. 4.2. Moses* gives the same command, let no man adde — by which it is plain, the holy Scriptures of the Old-Testament were full enough and perfect to salvation. Now our Saviour (not John) takes this passage from Moses, and other things in this book are taken from the Prophets everywhere; To note<sup>r</sup> the perfect agreement of the New-Testament and

Old

Old, and also to shew how this Book (sayes my *Parens*) is a summe of holy Scripture: Well, we must not depend upon Revelations, but the written Word. By this Christ proved himself and his death to his disciples, *Luke 24. 27.* see my *Glimps of Christs Love*, pag. 57.

Vers. 20. *He that testifieth these things, saith, surely I come quickly, &c.]* They be the words of Christ, not of John; who testified and revealed this Prophecy to John, being the true and faithfull Witnesse, chap. 3. 14. who promises to come quickly, to confute those who make a mock of his coming to judgment, 2 Pet. 3. 2, 3, 4. and to stirre us to patience and watchfulness. And truly if when John writ this book, Christ promised to haste, then now he is even at the door: many Jews are daily converted, the Gospel much spread, Antichrist manifested and spiritually killed by the Witnesses, forsaken by the Kings of the earth (or many of them) nay and Christ has powerfully reigned by the Reformation of many Kingdome in matters of Religion; We expect to hear of Romes litell delolation; but the utter ruine of Turke and Pope we expect not till the seventh Viall be poured out into the aire, or the seventh Angel sound at the last day; other things are most fulfilled, and we hope God for the Elect sake will hasten his coming.

*Surely I come.]* 'Tis an asseveration confirming his promised coming to comfort the godly, and to stir them up to watchfulness and patience in well doing and ill suffering.

Vers. 21. *Even so come Lord Jesus.]* Sayes John after all the most joyfull glorious things in the Prophecy (the Beast and Dragon in the Vision cast into the lake of hell) longing for the consummation of glory. Indeed Christ is the good *Abraham*, 2 Sam. 18. 27. that brings true and good tydings here in this life, but cheifly hereafter, of perfect redemption (which all the creation groanes for) and perfect glory for the Elect. Or John may be understood to desire Christ to hasten Anti-christs destruction, to hasten comforts to *Syon*; and lastly to come to judgment to condemne the Dragon and Beast, and deliver

deliver the Saints, redeeming their bodies out of their graves, consummating them in glory. Thus the Spirit in all the Saints teaches to long after Christ, and say come Lord Jesus, come quickly, even so Amen.

Hanc epitomen precipiorum Commentariorum supra Revelationem JOHANNIS, una cum annotationibus quibusdam, feliciter peregi 30 Mattii 1650. Ann. etat. mæc. 31.

Trinitati gloria sempiterna, Amen.

**FINIS.**